

1
a. H. News

Clifton

March 27. 1914.

The "Historical account of Musick" which appears in this volume - is principally based on the "Preface" &c and "Of Musick in General" to be found in the 15th and 16th Editions of "An Introduction to the Skill of Musick, by John Playford - 1703 and 1715.

Beyond that, the writer mentions a "Mr. William Turner (a living Author) in his Treatise, entitled Sound Anatomized. I do not know who this is, it cannot surely be the William Turner, who is the Editor of this book.

The "Historical account" commences thus: -

"The Late Ingenious Mr. Thomas Brown, in his Preface to the Compleat Musick-Master"

At present I do not know this Mr. Thomas Brown.

The whole of this "Historical account" appears exactly the same in the 1746 Edition of this
same book.

It is also in "A Collection of Twenty Eight Psalm
Tunes..... in and near Birmingham, Collected
Printed & sold by Michael Broome.... 1753.

It is also the same, with the exception of three
paragraphs at the end, which are different, in

"The Spiritual Man's Companion... by
Israel Holdroyd, Philo Musice." The
Fifth Edition..... 1753. Mr. William
Turner is mentioned, but he is now "The
late Mr. William Turner."

This might be taken as implying the death of
Mr. William Turner, between the issue of the book
by Michael Broome - and that by Israel Holdroyd.



C. 16. p.

THE
WHOLE BOOK
OF

Psalms-Tunes,

IN FOUR PARTS,

And the Names of the Several AUTHORS
who Composed *Them*.

Being the TUNES as were, and are generally Sung
in *England, Scotland, Wales, Germany, Italy, France, and the
Netherlands, &c.*

WITH THE
Usual HYMNS and *Spiritual* SONGS.

Collected by *Thomas Ravenscroft*, Batchelor of Musick.

Newly done in a Fair Large Character : The Whole
being drawn out in *Schore*, the *Cantus*, or Upper-part, be-
ing put in the *Treble Cliff*, and Corrected from several gross
Errors in the former Edition.

By WILLIAM TURNER,

To which is added,

An Historical Account of MUSICK in General, and of
its Divine and Civil Uses ; Collected from several *Authors*.

Being proper to be Bound up either with the *Old* or any
of the *New Versions* of the *Psalms*.

L O N D O N :

Printed by, and for WILLIAM PEARSON, over-against
Wright's Coffee-house in *Aldersgate-Street*. 1728.

THE WHOLE BOOK

OF THE

IN FOUR PARTS

And the Names of the several Authors

being the Tunes as were, and are generally sung
in the Church, and in the House, and in the

WITH



collected by the Rev. John Rylands, of Manchester
why done in a large Character: The whole
being drawn out of the same, or upwards, be
ing put in the Table, and collected from several
sources in the same manner.

By WILLIAM TURNER.

To which is added,

A Historical Account of Music in General, and of
the Division and Civil Uses; Collected from several
sources, and up to the present time, with the aid of
the Rev. John Rylands, of Manchester.

Printed by W. B. Whittaker, at the University Press, Cambridge.
1840.



An Historical Account of *Musick* ; and of its Divine and Civil Uses. Collected from several Authors.

THE Late Ingenious Mr. Thomas Brown, in his Preface to the Compleat Musick-Master, hath these Words ; *What Eloquence has Power sufficient to describe the Charms of that heavenly Art, which persuades and Captivates us, more than the most prevailing Oratory ? Or, what Need is there to Enlarge upon the Merits of Harmony, which carries its own Commendation along with it ? It gently breaths and vents the Mourner's Grief, and heightens the Joy of them that are Cheerful ; It abateth Spleen and Hatred ; It inspires the Soldier with Valour and Contempt of Death, for which Reason it was always encouraged by those Nations that were most celebrated for Military Discipline : It soothes the pleasing Disquietudes and Pains of Lovers : It relieves the Haughty Monarch under his most pensive Intervals, and communicates its enlivening Influence to the Miserable of all Sorts ; It is the Darling of Palaces, and the comforting Genius of the meanest Cottages ; It not only softens, but triumphs over the Passions ; It disarms Envy ; It alleviates and extinguishes Grief ; It bestows a new Vigour upon Joy, and makes our most Exquisite Pleasures the more palatable : Neither is it excluded from the most Awful and Sacred Assemblies, but even in the Infancy of Christianity was admitted into the Church ; and indeed, what Places so proper for Harmony, as those which are Consecrated to the infinite Author of Harmony ? It gives a new Force and Edge to Devotion ; it carries our Thoughts up to Heaven ; makes us taste the Joys of it here upon Earth, and raiseth us to the Felicity of Angels.*

You that the King of Kings would jointly praise above,
Learn first in Confort here t'express your Ardent Love.

— All that we know

Of what the Blessed do Above,

Is, that they Sing, and that they Love.

And that Above we may be sure to know

Our Parts, these Psalms we practice here below :

And while we Sing, we Consecrate our Art,

And offer up with every Tongue a Heart.

Having ascribed such noble Qualities to Musick, it may, perhaps, seem beneath its Commendation to observe, that nothing is so great an Ornament to a young Gentleman as it is ; It gives a happy Bent and Elevation to his Thoughts ; It refines and polishes his Manners, and is so far

An Historical Account of *Musick*.

from hindring him in his Application to Business, that it secures him from those Temptations to which Plenty and Idleness exposes those Persons who don't know how to employ their vacant Hours, otherwise than in Unlawful Pleasures, &c.

Mr. John Playford, in the Preface of his Introduction to the Skill of Musick tells us, That ancient Philosophers accounted it an Invention of the Gods, bestowing it on Men to make them better Condition'd than bare Nature afforded, and concludes a special Necessity thereof in the Education of Children; partly from its natural Delight, and partly from the Efficacy it has in moving the Affections to Virtue, Comprehending chiefly these Three Arts in the Education of Youth, viz. Grammar, Musick, and Gymnastick; The last of which being for the Exercise of their Limbs, &c.

Musick is an Art Unsearchable, Divine, and Excellent, by which a true Concordance of Sounds, or Harmony, is produced, that rejoyceth and cheereth the Hearts of Men; and hath in all Ages and in all Countries been highly Reverenced and Esteemed: By the Jews, for Religion and Divine Worship in the Service of God, as appears by Scripture. By the Grecians and Romans, to induce Virtue and Gravity, and to incite to Courage and Valour.

Great Disputes were among Ethnick Authors about the First Inventer; Some for Orpheus; Some Linus; Both Famous Poets and Musicians.

Others for Amphion, whose Musick drew Stones to the Building of the Walls of Thebes, as Orpheus had, by the harmonious Touch of his Harp, moved the wild Beasts and Trees to Dance; But the true Meaning thereof is, That, by Virtue of their Musick, and their wise and pleasing musical Poems, the One brought the Savage and Beast-like Thracians to Humanity and Gentleness; The other persuaded the Rude and Careless Thebans to the Fortifying of their City, and to a Civil Conversation.

The Egyptians, to Apollo, attributing the First Invention of the Harp to Him; and certainly they had an high Esteem of the Excellency of Musick, to make Apollo (who was the God of Wisdom) to be the God of Musick: there But the People of God do truly acknowledge a far more Ancient Inventer of this Divine Art, Jubal, the Sixth from Adam, who, as it is recorded Gen 4. 27. was the Father of all that handled the Harp or Organ.

St. Augustine goeth yet farther, skewing, that it is the Gift of God Himself, and a Representation, or Admonition of the Sweet Consent and Harmony which His Wisdom hath made, in the Creation and Administration of the World; and well may it be term'd a Divine and Myste-rious Art; for, among all those rare Arts and Sciences, with which God hath endowed Men, Musick is the most Sublime and Excellent for its wonderful Effects and Inventions. It hath been the Study of Millions of Men for a great many Ages; yet none ever attained the full Scope and Perfection thereof, but still there appeared new Matter for their Inventions; and which is still more wonderful, the whole Mystery of this Art is comprised in the Compass of Three Notes or Sounds, which is most ingeniously observed by Mr. Christopher Symphon, in his Division Violist, Pag. 18. in these Words

An Historical Account of *Musick*.

Words ; All Sounds that can possibly be join'd at once together, in Musical Concordance, are still but the reiterated Harmony in Three : A Significant Emblem of that Supream and Incomprehensible Trinity, *Three in One* , governing and disposing the whole Machine of the World in a perfect Harmony ; for in the Harmony of Sounds there is some great and hidden Mystery, above what hath been yet discovered ; and Mrs. *Catherine Phillips*, in her Encomium on Mr. *Henry Laws's* Second Book of *Airs*, hath finely Descanted on this Subject, as follows :

Nature, which in the vast Creation's Soul,
That steddily curious Agent in the whole,
The Art of *Heaven*, the Order of this Frame,
Is only *Musick* in another Name.
And as some King, conqu'ring what was his own,
Hath choice of several Titles to his Crown ;
So *Harmony* on this score now, that then
Yet still is all that takes and governs Men.
Beauty is but *Composure*, and we find
Content is but the Concord of the Mind ;
Friendship the Union of well-run'd Hearts ;
Honour's the Chorus of the Noblest Parts ,
And all the World, on which we can reflect
Musick to th' Ear, or to the Intellect.

The first and chief Use of *Musick* is for the Service and Praise of God, whose Gift it is. The second Use is for the Solace of Men ; which as it is agreeable unto Nature, so is it allowed by God as a Temporal Blessing, to recreate and cheer Men after long Study and weary Labour in their Vocations. Eccl. 40. 20. Wine and *Musick* rejoyce the Heart. *Ælian*us, in his *Hist. Animal*, l. 10. c. 29. writeth, that Of all the Beasts, there is none that is not delighted with Harmony, but only the Ass.

Mr. William Turner, (a living Author) in his Treatise, entituled *Sound anatomiz'd*, Pag. 13. Where, after a very agreeable Comparison between *Musick* and the Zodiacal Constellations, he proceeds, thus : Here is a very great Mystery , which confounds all our Philosophy. which Time will hardly, I believe, ever account for. Besides, it expresseth all the different Passions of Mankind, and not only so ; but, by the Force of its prevailing Charms, it wonderfully affects them too ; and to such a Degree, that *Musick* may be justly called an enchanting Art ; by sometimes giving a Loose to ; and at others, by bridling our unruly Inclinations, according to the Subject which is compos'd, and the interweaving of the different Parts moving together in Harmony ; one while inclining the Minds of People to deliver themselves up to sensual Pleasures, by indulging the insatiable carnal Appetite, which knows no Limits ; and at other Times, when rightly applied, it affords such internal Comfort to them, as disengages their Thoughts from all Earthly Enjoyments, and disposes

An Historical Account of Musick.

disposes the Soul to look with earnest Attention, on the only Object of true Felicity, the Beatifick Vision. This, and a great deal more, may be said to display its Excellencies; altho' there are some of so unhappy Taste, that, instead of being delighted with it, they utterly contemn it notwithstanding its eternal Duration in the Realms of Bliss.

Mr. Thomas Ravenscroft, in his Preface, tells us, That in the Psalms are described the Rewards of Good, and the Punishment of Evil Men; the Rudiments of Beginners, the Progress of Proficients, and the Consummation of Perfect Men. The Singing of Psalms (as say the Doctors) comforteth the Sorrowful; pacifieth the Angry; strengtheneth the Weak; humbleth the Proud; gladdeth the Humble; stirs up the Slow; reconcileth Enemies; lifteth up the Heart to Heavenly Things, and uniteth the Creature to his Creator; for whatever is in the Psalm conduceth to the Edification, Benefit, and Consolation of Mankind. He concludes very Pathetically, advising all that desire to exercise themselves in the Divine Praises and Precepts of the Lord, to sing the 119th Psalm, wherein, (saith he) altho' even unto the End of thy Life thou shalt have sought, and searcht all that thou canst, yet shalt thou never perfectly understand the Virtues and Excellencies, or reach unto the Heights and Depths which are comprehended in it; for, there is hardly a Verse throughout that whole Psalm, wherein mention is not made of God's Laws, Commandments, Testimonies and Precepts: In a Word He that would give these Heavenly Hymns their Due, had need to compose a Psalm in Praise of the Psalms; that so, the devout and joyfull Soul might, with looking up to God, reflect upon its own Work, and transport it self unto the Choir of Angels and Saints, whose perpetual Task it is to Sing their Concurring Parts without Pause, redoubling, and Descanting, Holy, Holy, Holy, Lord God of Hosts. And, if Vocal Musick be not full enough, let the Instrumental be added, Rev. 15. They have in their Hands the Harp of God, and Sing the Song of Moses and the Song of the Lamb, saying, Great and Marvelous are thy Works Lord God Almighty.

We may conclude with saying, That Musick is as ancient as Public Worship, and has ever had the good Fortune to be approved of by all Parties, of what Denomination soever; and therefore, the Psalmist directs His Precepts not to any peculiar Church of God, but to all Lands to serve the Lord with Gladness, and come before His Presence with a Song: Worshipping of God in the Beauty of Holiness; where young Men and Maids, Old Men and Children, may praise the Name of the Lord. Amen.

Angels and we, assisted by this Art,
May sing together, tho' we dwell apart.

Waller.



The Names of the Authors who Composed
the TUNES of the PSALMS into *Four Parts*.

Thomas Tallis	Michael Cavendish
John Douland Doctor of Musick	John Benner
Thomas Morley Batchelor of Musick	Robert Palmer
Giles Farnaby Batchelor of Musick	John Milton
Thomas Tomkins Batchelor of Musick	Simon Stubbs
John Tomkins Batchelor of Musick	William Cranford
Martin Pierson Batchelor of Musick	William Harrison
William Parsons	William Cobbold
Edmund Hooper	William Cranfield
George Kirby	John Ward
Edward Blanks	Edmund Johnson
Richard Allison	Tho. Ravenscroft Batchelor of Musick
John Farmer	

BOOKS Printed by, and for William Pearson,
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Street.

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for Singing, and Playing on the most useful Instruments now in
Vogue, according to the Rudiments of Musick ; viz. Violin, Flute, Haut-Boy,
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An INDEX of the Names of

such PSALM-TUNES as are usually Sung in
 Cathedral Churches, Collegiates, Chapels, &c
 As also the Foreign TUNES usually Sung
 in Great-Britain.

<i>English Tunes.</i>	<i>Psalms.</i>	<i>Scottish Tunes.</i>	<i>Psalms.</i>
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or Glasenbury,		Dukes.	33. 8
Bristol.	16. 64.	Abby.	34. 8
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		English Tunes, imitating the	
		High-Dutch, Italian, French	
		and Netherlandiſh Tones. 1,	
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		51, 52, 59, 61, 68, 69, 71, 7	
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		137, 141.	

THE
WHOLE BOOK
OF

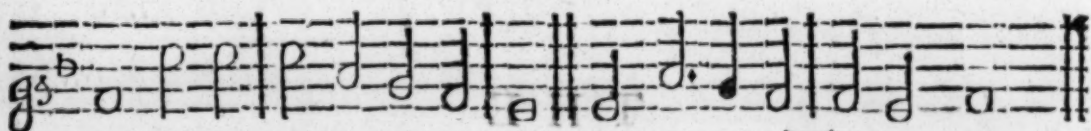
Psalm-Tunes,
IN FOUR PARTS,
by Several Authors.

WITH
The Usual Hymns and Spiritual Songs.

Collected by *Thomas Ravenscroft*, Batchelor of Musick.



The man is blest that hath not lent, to wick-ed men his ear:



Nor led his Life as sinners do, nor fate in scor--ner's chair.

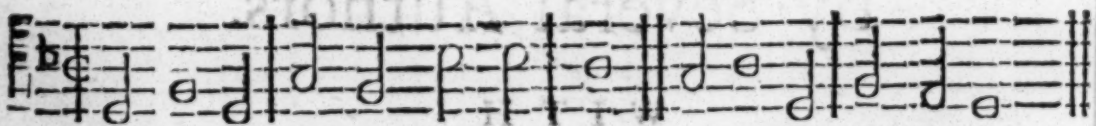


But in the law of God the Lord, doth set his whole delight;

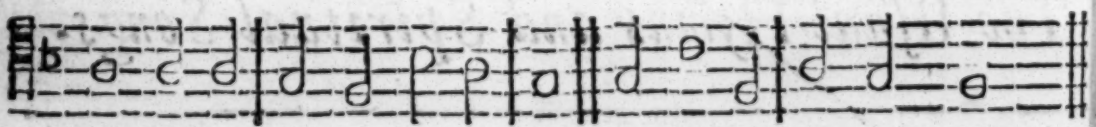


And in the same doth ex-er-cise, himself both day and night.

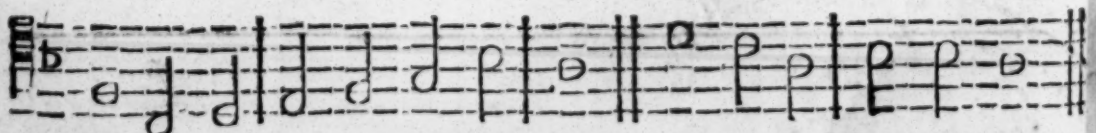
TENOR, or Plain-song.



The man is blest that hath not lent, to wicked men his ear:



Nor led his Life as sinners do, nor fate in scorers chair.



But in the law of God the Lord, doth set his whole delight;



And in the same doth ex-er-cise, himself both day and night.



To 46.



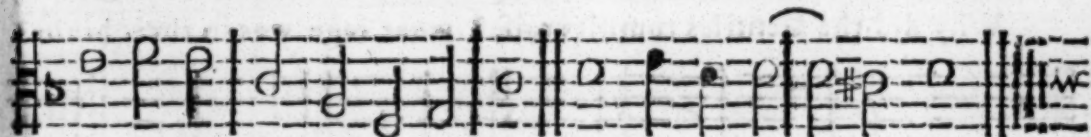
The man is blest that hath not lent, to wicked men his ear:



Nor led his Life as sinners do, nor fate in scorner's chair.

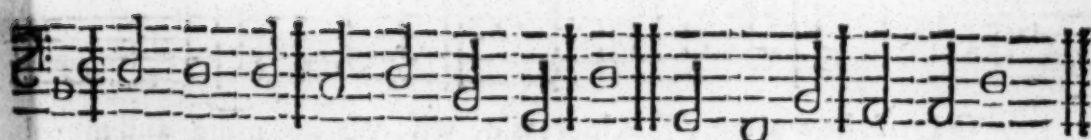


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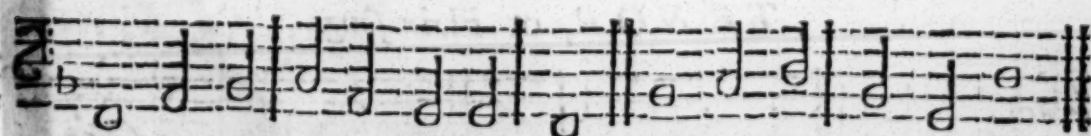
BASSUS.



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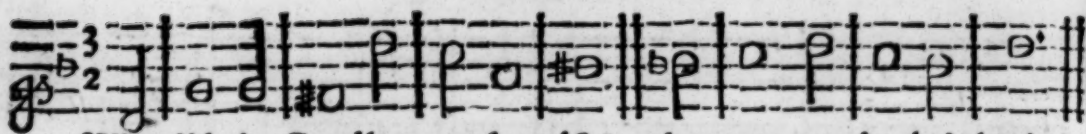
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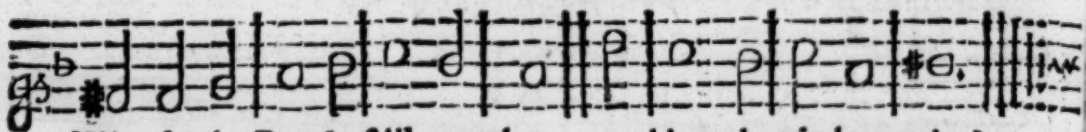
And in the same doth ex-er-cise, himself both day and night,

4 Psalm 2.

CANTUS. By Tho. R. B. of M.
To 73. 106. 117. 128.

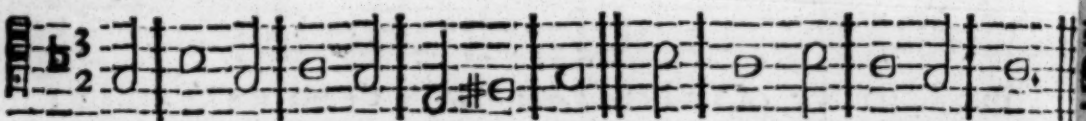


Why did the Gentiles tumults raise? what rage was in their brain?



Why do the People still contrive, a thing that is but vain?

Cambridge Tune. *TENOR, or Plain-song.*



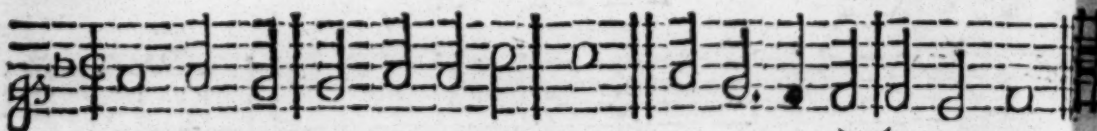
Why did the Gentiles tumults raise? what rage was in their brain?



Why do the People still contrive, a thing that is but vain?

Psalm 3.

CANTUS. By T. Ravenscroft B. of M.

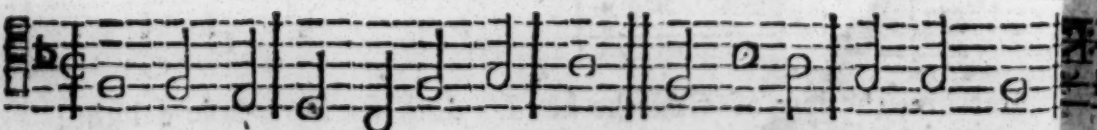


O Lord, how are my foes increas'd, who vex me more and more!

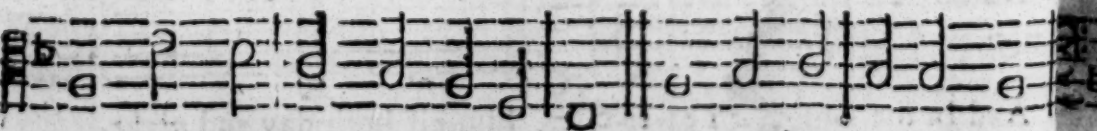


They break my heart when as they say, God can him not restore.

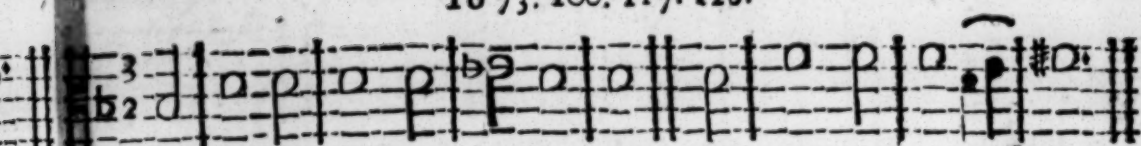
TENOR, or Plain-song.



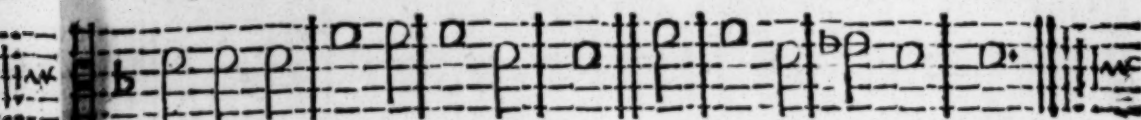
O Lord, how are my foes increas'd, who vex me more and more!



They break my heart when as they say, God can him not re-store.

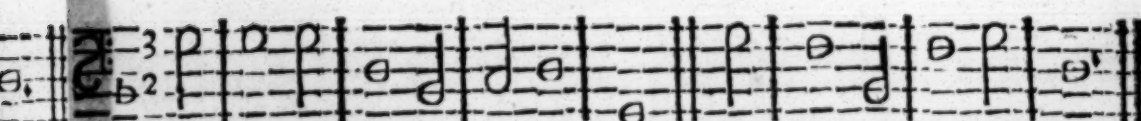


Why did the Gentiles tumults raise? what rage was in their brain?

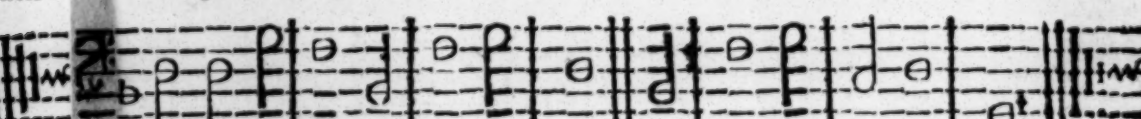


Why do the People still contrive, a thing that is but vain?

B A S S U S.



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Why do the People still contrive, a thing that is but vain?

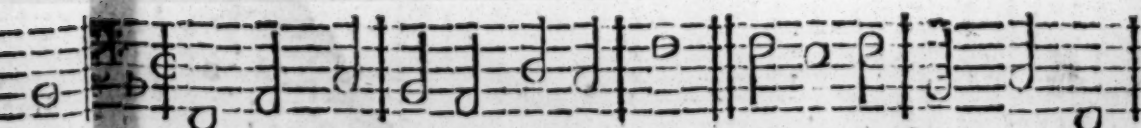


O Lord, how are my foes increas'd, who vex me more and more!



They break my heart when as they say, God can him not restore.

B A S S U S.

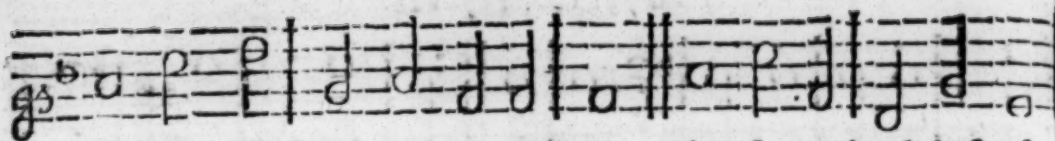


O Lord, how are my foes increas'd, who vex me more and more!



They break my heart when as they say, God can him not restore.

CANTUS.

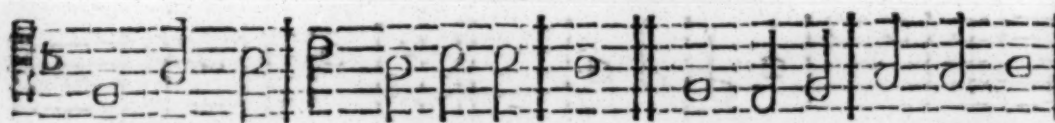


But thou, O Lord, art my defence, when I am hard bestead:



My worship and my honour both, and thou hold'st up my head.

TENOR, or Plain-song.



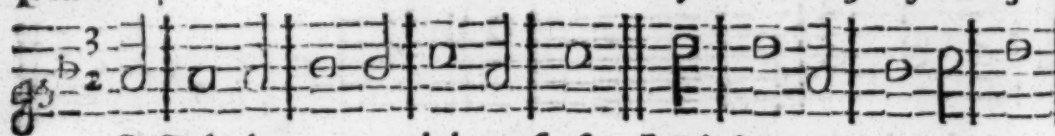
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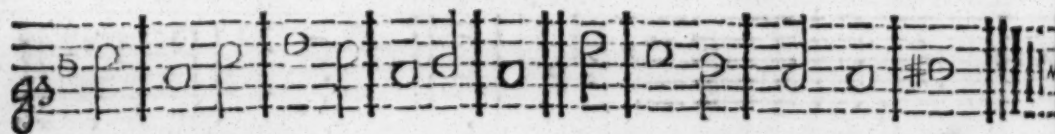
My worship and my honour both, and thou hold'st up my head.

Psalm 4.

CANTUS. By T. Ravenscroft B. of N



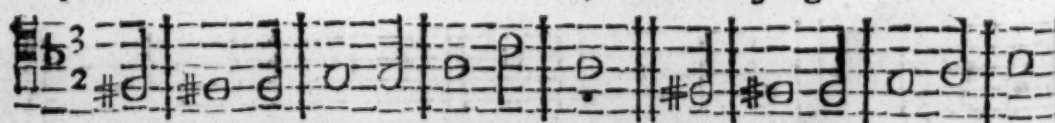
O God, that art my righteousness, Lord, hear me when I call:



Thou hast set me at li-ber-ty, when I was bound in thrall.

Oxford Tune.

TENOR, or Plain-song.



O God, that art my righteousness, Lord, hear me when I call:



Thou hast set me at liber-ty, when I was bound in thrall.

M E D I U S.

7

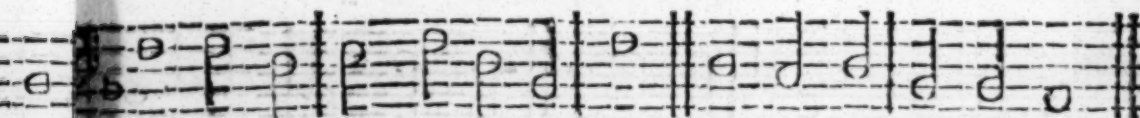


head: But thou, O Lord, art my de-fence, when I am hard bestead :



My worship and my honour both, and thou hold'st up my head.

B A S S U S.



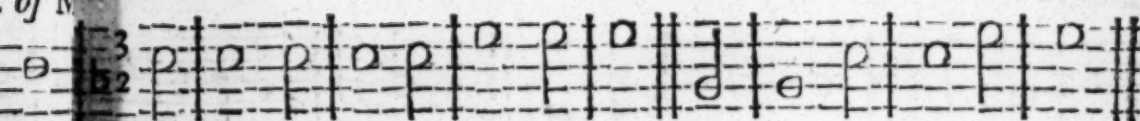
head: But thou, O Lord, art my de-fence, when I am hard bestead,



My worship and my honour both, and thou hold'st up my head.

of Psalm 4.

M E D I U S. By T. Ravenscroft B. of M.



call: O God, that art my righteousness, Lord, hear me when I call:



Thou hast set me at li-ber-ty, when I was bound in thrall.

B A S S U S.



call: O God, that art my righteousness, Lord bear me when I call :



Thou hast set me at li-ber-ty, when I was bound in thrall.

8 Psalm 5.

CANTUS.

By John Milton.



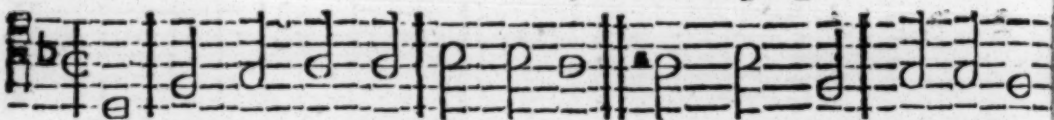
Incline thine ears, O Lord, and let, my words have free access



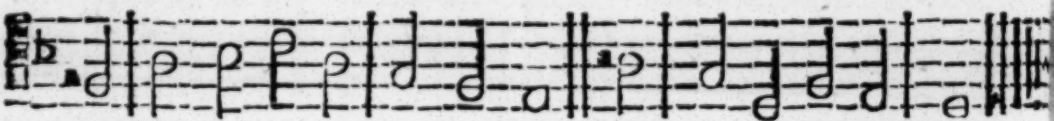
To thee, who art my God and King, from whom I seek redress.

Norwich Tune.

TENOR, or Plain-song.



Incline thine ears, O Lord, and let, my words have free access



To thee, who art my God and King, from whom I seek redress.

Psalm 6.

CANTUS.

By George Kirby.

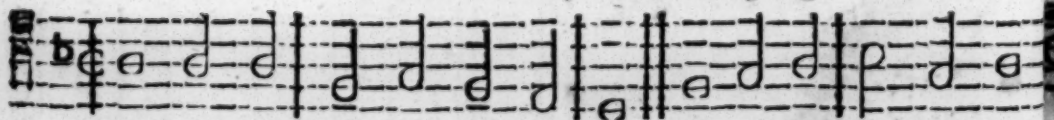


Lord, in thy wrath reprove me not, tho' I deserve thine ire;

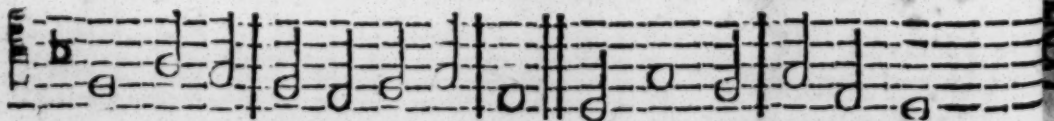


Nor yet correct me in thy rage, O Lord, I thee desire.

TENOR, or Plain-song.

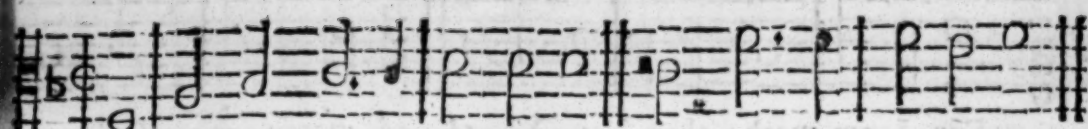


Lord, in thy wrath reprove me not, tho' I deserve thine ire;



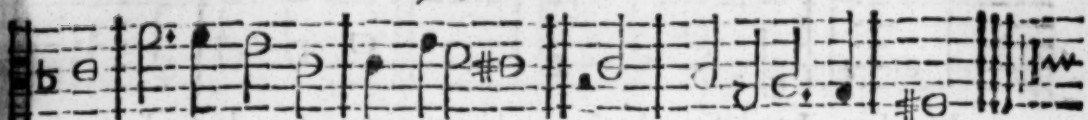
Nor yet correct me in thy rage, O Lord, I thee desire.

cess



Incline thine ears, O Lord, and let my words have free ac-cess,

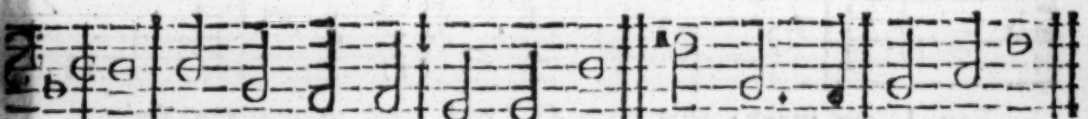
cess



To thee, who art my God and King, from whom I seek re—dress.

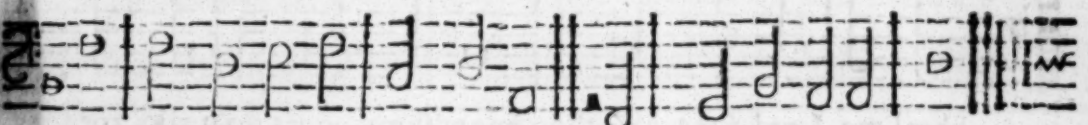
BASSUS:

cess



Incline thine ears, O Lord, and let my words have free ac-cess

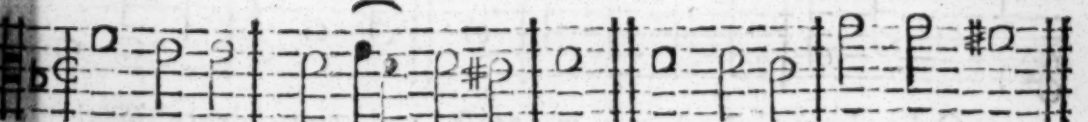
cess



To thee, who art my God and King, from whom I seek redress.

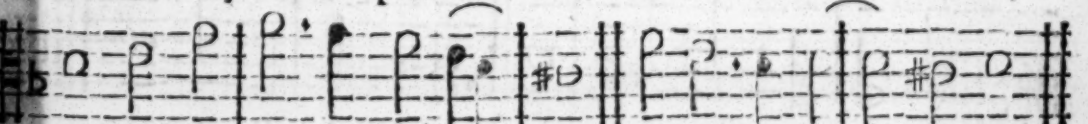
Kirby.

e ire;



Lord, in thy wrath reprove me not, tho' I deserve thine ire;

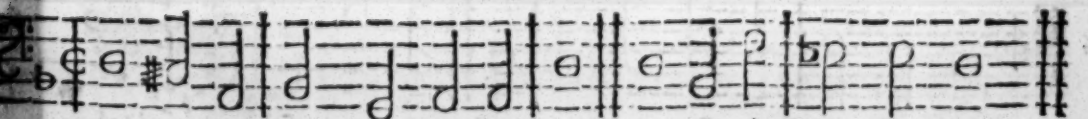
e ire;



Nor yet correct me in thy rage, O Lord, I thee de-sire.

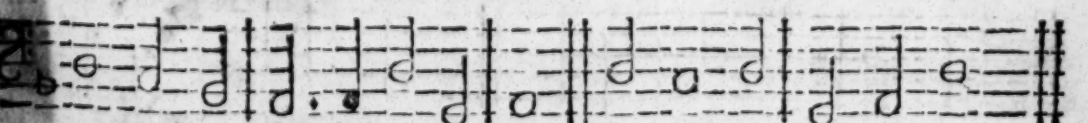
BASSUS.

e ire;



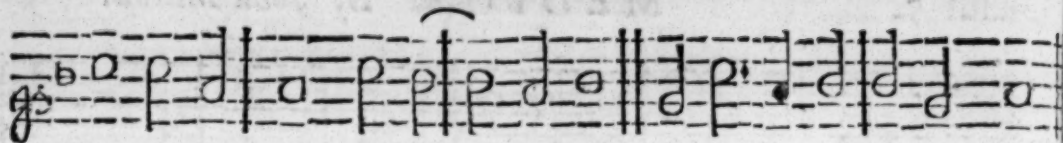
Lord, in thy wrath reprove me not, tho' I deserve thine ire;

e ire;

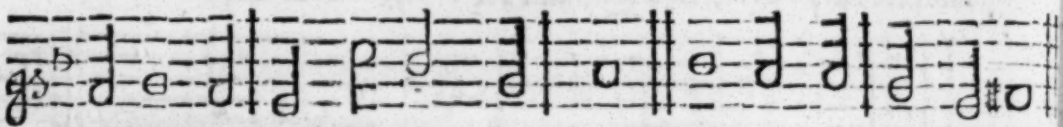


Nor yet correct me in thy rage, O Lord, I thee desire.

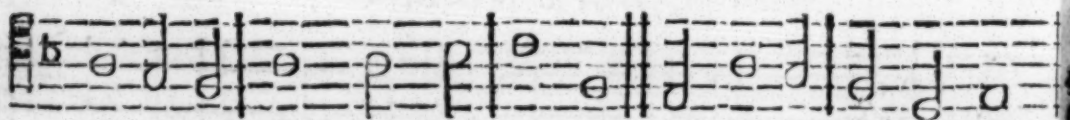
CANTUS.



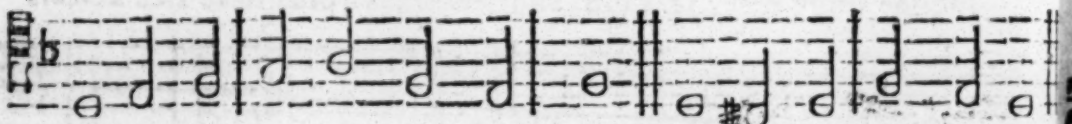
For I am weak ; therefore, O Lord, of mercy me forbear,



And heal me, Lord, for why ? thou know'st my bones do quake for fear

TENOR, or *Plain-song*.

For I am weak ; therefore, O Lord, of mercy me forbear,

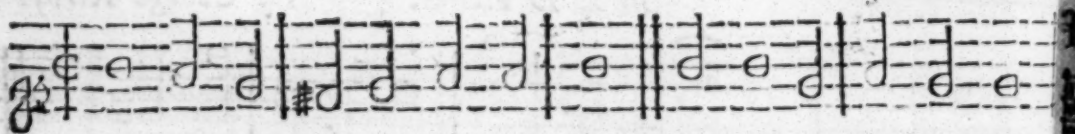


And heal me, Lord, for why ? thou know'st my bones do quake for fear

Psalm 7.

CANTUS.

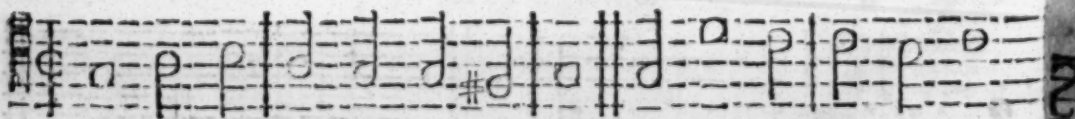
William Harison.



O Lord my God, I put my trust and con--fidence in thee ;



Save me from them that me pursue, and still de--li-ver me.

*Lincoln Tune.*TENOR, or *Plain-song*.

O Lord my God, I put my trust and con--fidence in thee ;



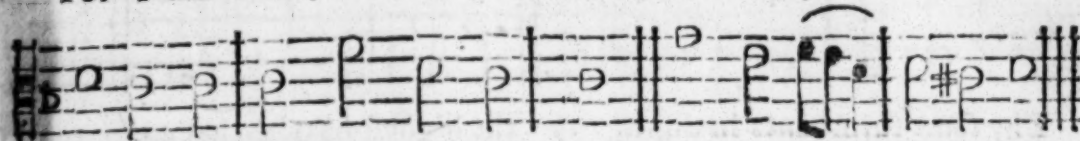
Save me from them that me pursue, and still de--li-ver me.

MEDIUS.

11

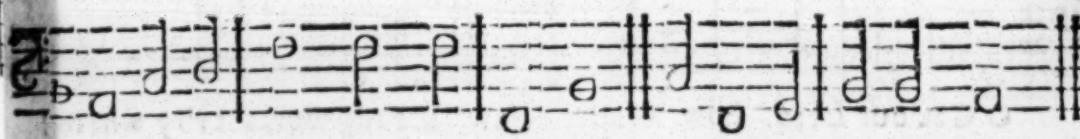


For I am weak; therefore, O Lord, of mercy me forbear,

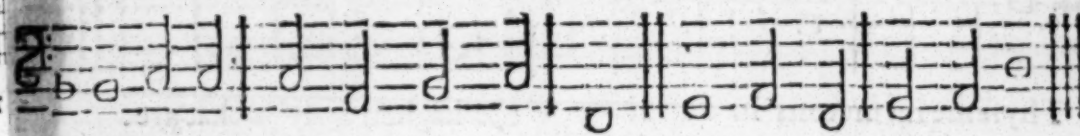


And heal me, Lord, for why? thou know'st my bones do quake for fear.

BASSUS.



For I am weak; therefore, O Lord, of mercy me forbear,

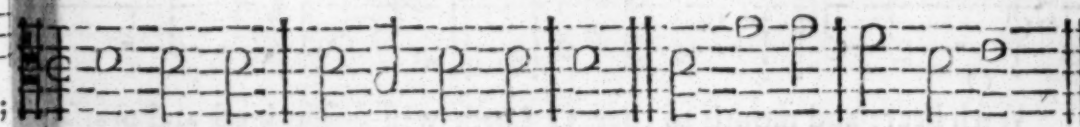


And heal me, Lord, for why? thou know'st my bones do quake for fear.

Psalm 7.

MEDIUS.

William Harison.

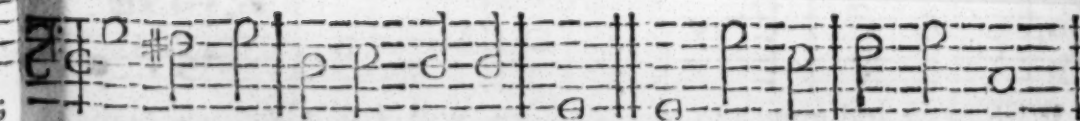


O Lord my God, I put my trust and confidence in thee;

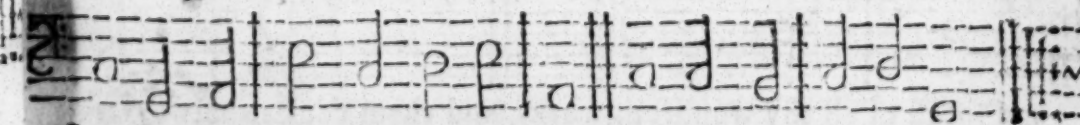


Save me from them that me pursue, and still deliver me.

BASSUS.



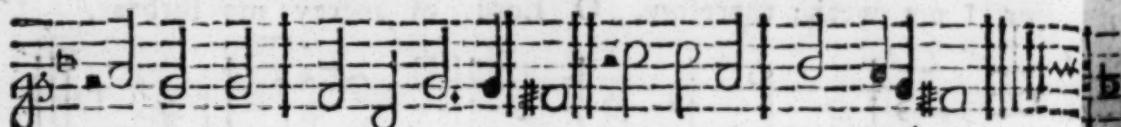
O Lord my God, I put my trust, and confidence in thee;



Save me from them that me pursue, and still deliver me.



O God our Lord, how wonderful are thy works ev'ry where!



Thy fame surmounts in dig-ni-ty the highest heav'ns that are.

Peterborough Tune.

TENOR, or Plain-song.



O God our Lord, how wonder-ful are thy works ev'ry where!



Thy fame surmounts in dig-ni-ty the highest heav'ns that are.

Psalm 9.

CANTUS.

Tho. R. B. of M.



With heart and mouth to thee, O Lord, will I sing laud and praise;



and speak of all thy wondrous works, and them de-clare always.

Litchfield Tune.

TENOR, or Plain-song.



With heart and mouth to thee, O Lord, will I sing laud and praise;



and speak of all thy wondrous works, and them declare always.

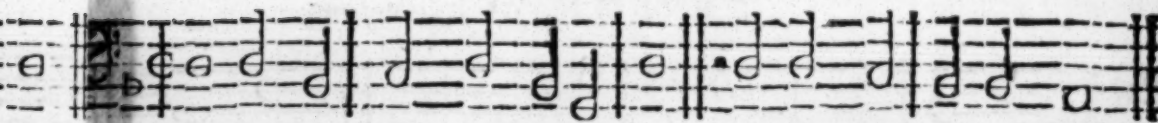


here! O God our Lord, how wonderful, are thy works ev'ry where !

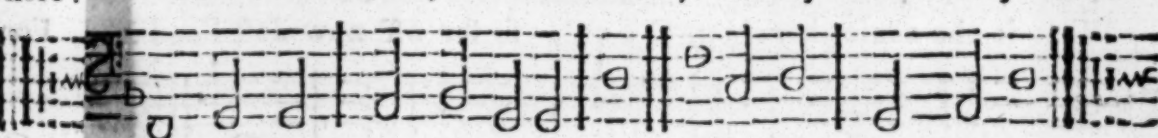


Thy fame surmounts in digni—ty the highest heav'ns that are.

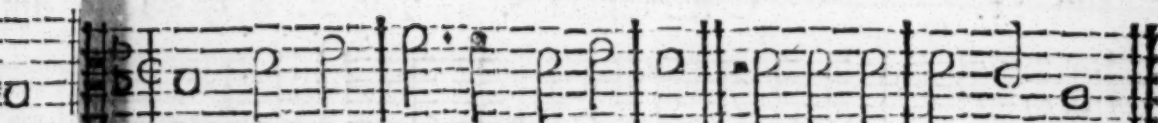
BASSUS.



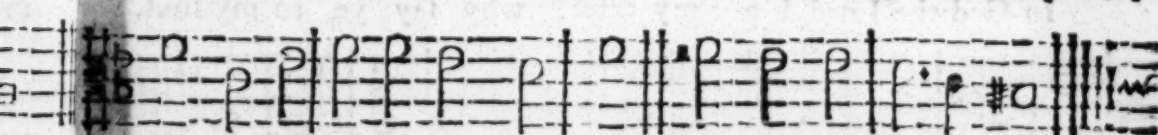
here! O God our Lord, how wonderful, are thy Works ev'ry where !



Thy fame surmounts in dig-ni—ty the highest heav'ns that are.

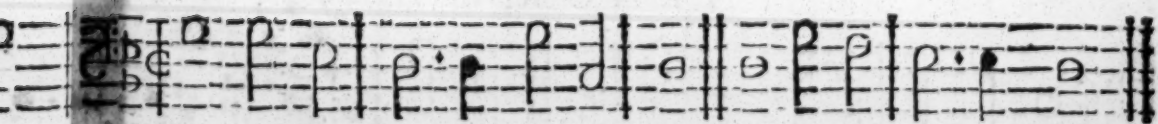


raise; With heart and mouth to thee, O Lord, will I sing laud and praise;

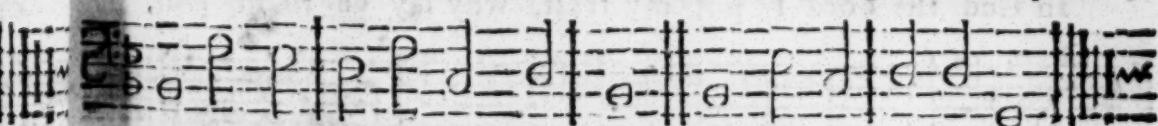


s. and speak of all thy wondrous works, and them declare always.

BASSUS.



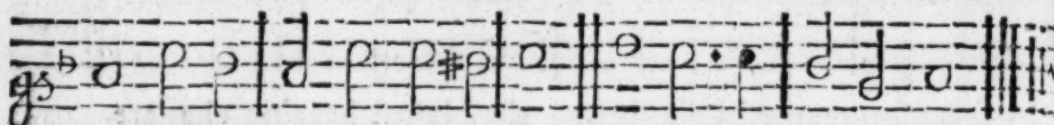
raise; With heart and mouth to thee, O Lord, will I sing laud and praise ;



and speak of all thy wondrous works, and them declare always.



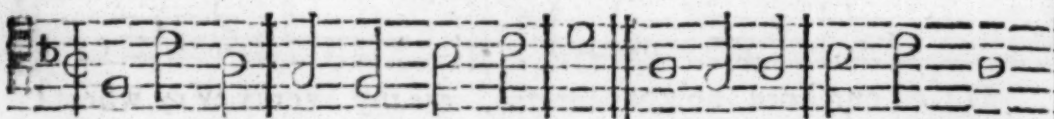
What is the cause that thou, O Lord, so far off now dost stand!



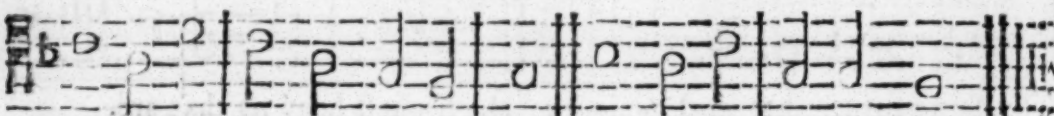
why hidest thou thy face in time when trouble is at Hand?

Gloucester Tune.

TENOR, or *Plain-song.*



What is the cause that thou, O Lord, so far off now dost stand?



Why hidest thou thy face in time when trouble is at hand?

Psalm 11.

CANTUS. Tho. R. B. of M.



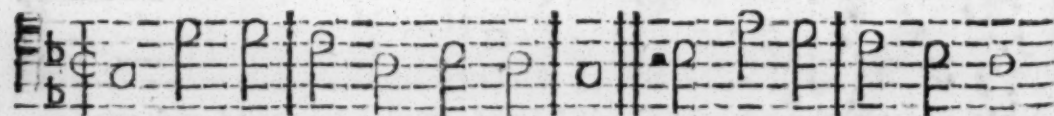
In God the Lord I put my trust, why say ye to my soul,



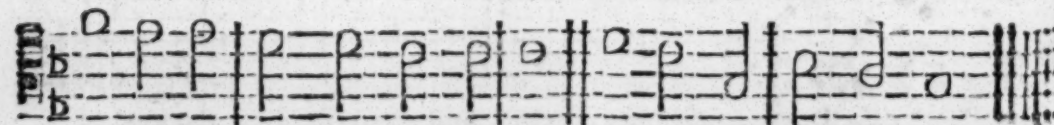
Un-to the mountains swiftly fly, as doth the wing-ed fowl?

Hereford Tune.

TENOR, or *Plain-song.*



In God the Lord I put my trust, why say ye to my soul,



Un-to the mountains swiftly fly, as doth the winged fowl?

of M.

What is the cause that thou, O Lord, so far off now dost stand?

stand!

1?

BASSUS.

What is the cause that thou, O Lord, so far off now dost stand?

and?

2?

f M.

In God the Lord I put my trust, why say ye to my soul,

soul,

1?

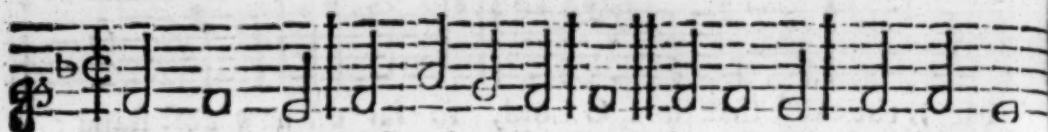
BASSUS.

In God the Lord I put my trust, why say ye to my soul,

soul,

1?

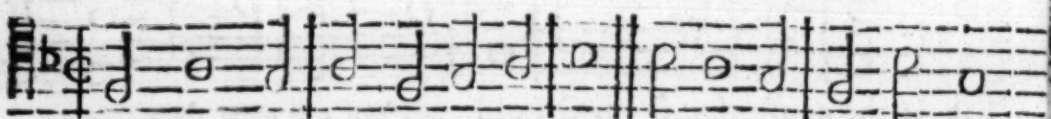
Un-to the mountains swiftly fly, as doth the winged fowl?



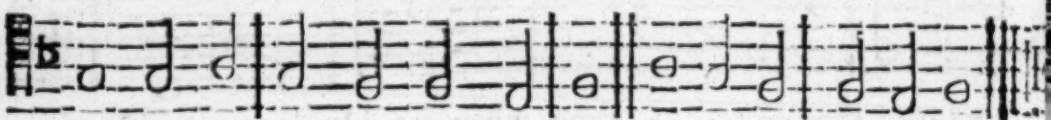
Help, Lord, for good and godly men do pe-rish and decay;



And faith and truth from worldly men is parted clean away.

*Dutch Tune.*TENOR, or *Plain-song.*

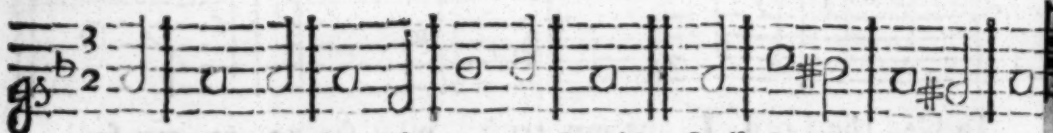
Help, Lord, for good and godly men do pe-rish and de-cay;



And faith and truth from worldly men is parted clean away.

Psalm 13.

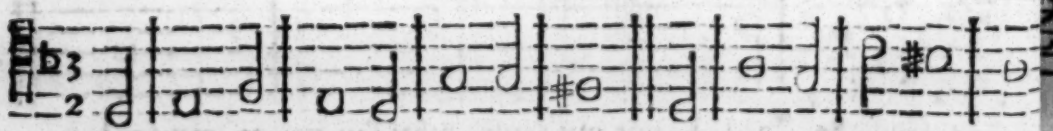
CANTUS. T. Tomkins B. of M



How long wilt thou forget me, Lord? shall it for e-ver be



How long dost thou intend to hide thy face a-way from me?

*Worcester Tune.*TENOR, or *Plain-song.*

How long wilt thou forget me, Lord? shall it for e-ver be



How long dost thou intend to hide thy face a--way from me?

ay ;

y.



Help, Lord, for good and godly men do pe-rish and decay ;

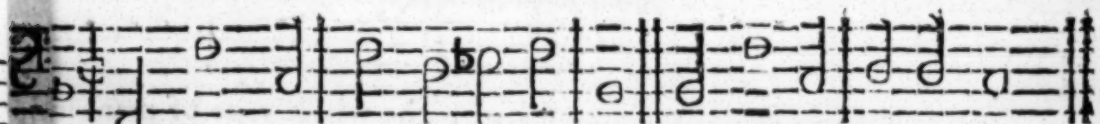


And faith and truth from wordly men is parted clean a-way.

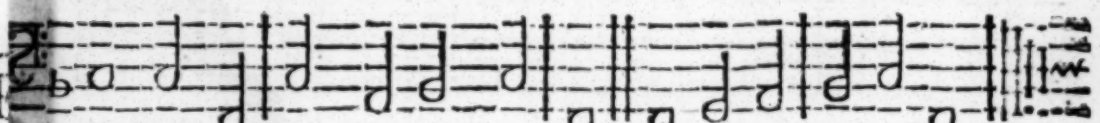
BASSUS.

ay ;

y.



Help, Lord, for good and godly men do pe-rish and de-cay ;

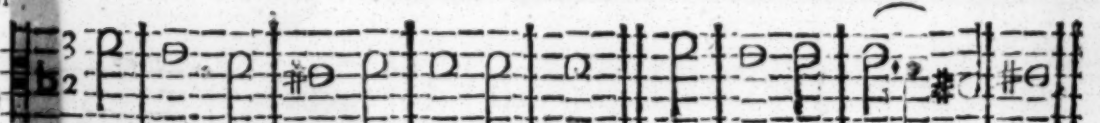


And faith and truth from worldly men is parted clean away.

of M

r be

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How long wilt thou forget me, Lord ? shall it for e-ver be ?



How long dost thou intend to hide thy face a-way from me ?

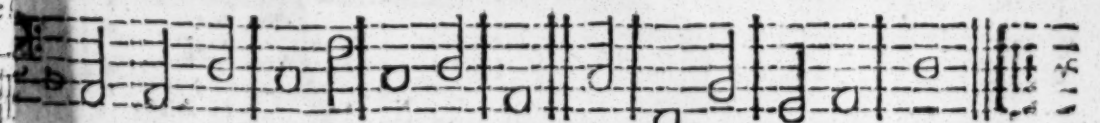
BASSUS.

r be

e ?



How long wilt thou forget me, Lord ? shall it for ever be ?



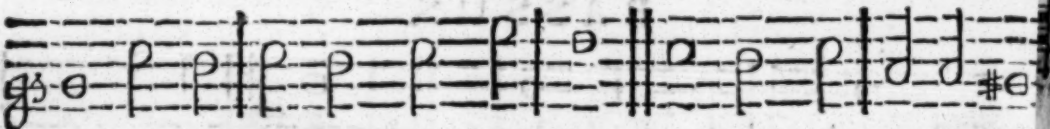
How long dost thou intend to hide thy face a-way from me ?



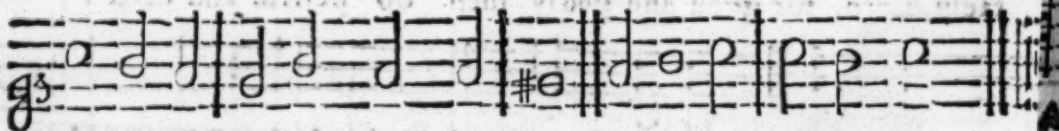
There is no God, do foolish men affirm in their mad mood :



Their drifts are all corrupt and vain, not one of them doth good.

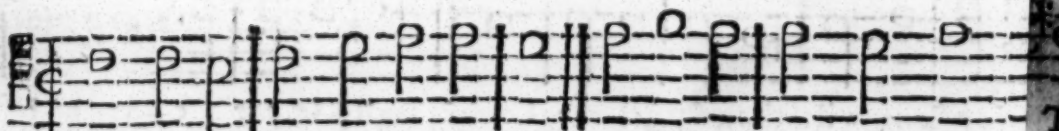


The Lord beheld from heav'n most high, the whole race of mankind



And saw not one that sought indeed, the living God to find.

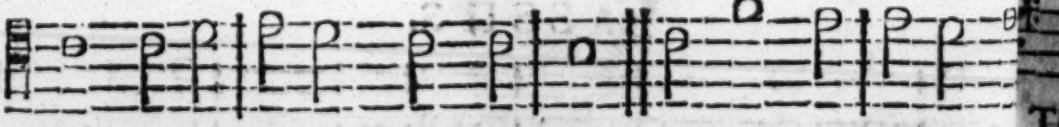
TENOR, or *Plain-song.*



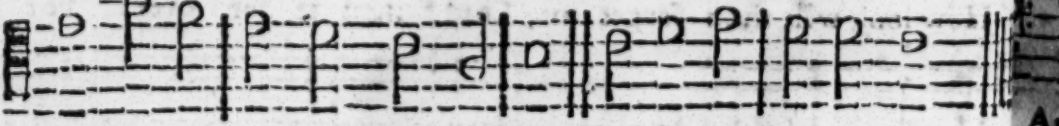
There is no God, do foolish men affirm in their mad mood :



Their drifts are all corrupt and vain, not one of them doth good.



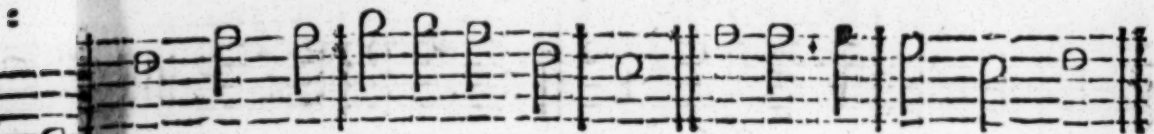
The Lord beheld from heav'n most high, the whole race of mankind



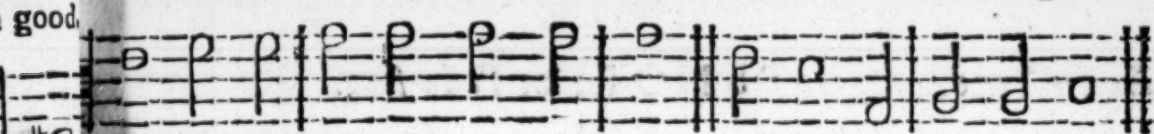
And saw not one that sought indeed, the living God to find.



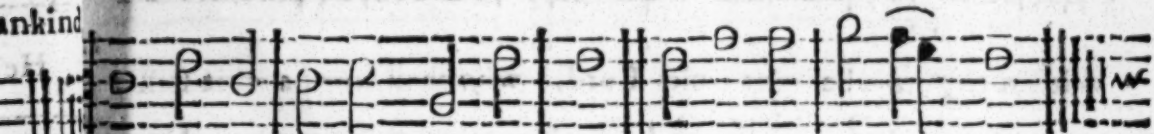
There is no God, do foolish men affirm in their mad mood:



Their drifts are all corrupt and vain, not one of them doth good.

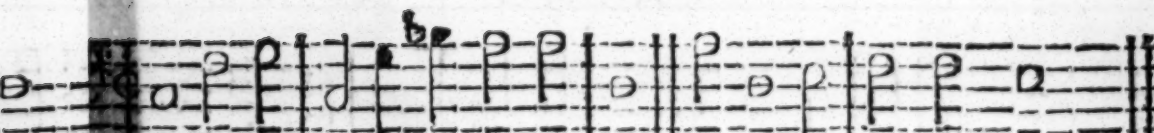


The Lord beheld from heav'n most high, the whole race of mankind,

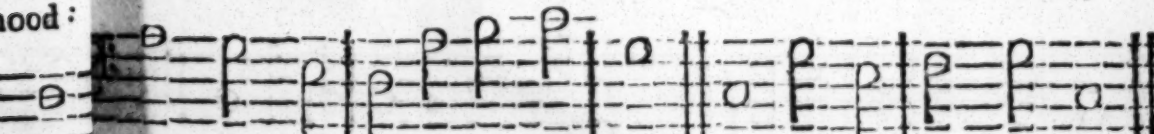


And saw not one that sought indeed, the living God to find.

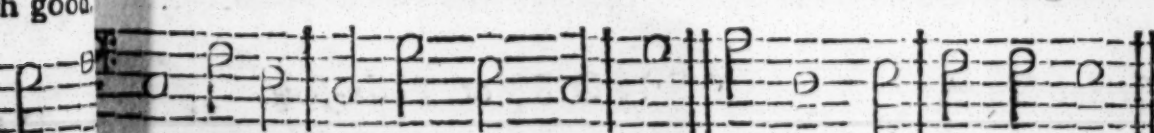
BASSUS.



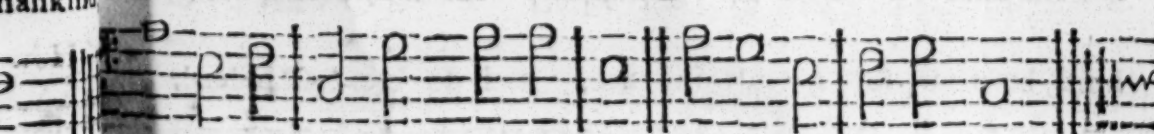
There is no God, do foolish men affirm in their mad mood ;



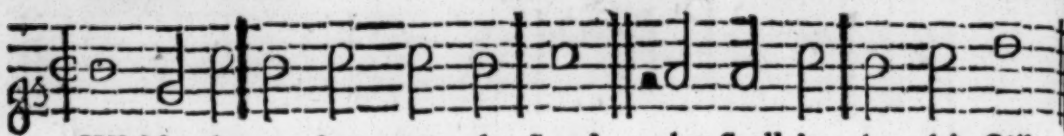
Their drifts are all corrupt and vain, not one of them doth good.



The Lord beheld from heav'n most high, the whole race of mankind,



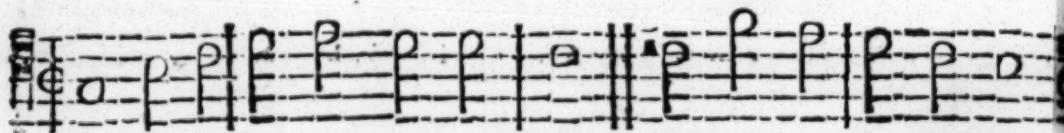
And saw not one that sought in-deed, the living God to find.



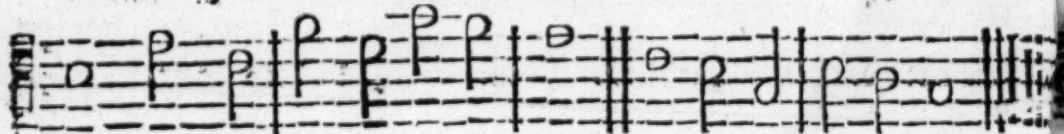
Within thy ta—ber—na—cle, Lord, who shall in—ha—bit still ?



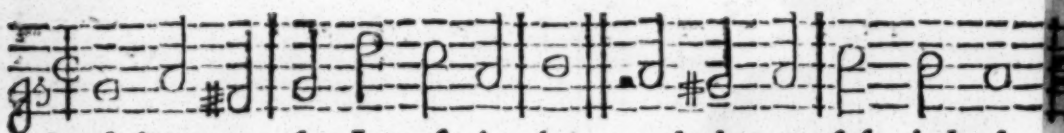
Or whom wilt thou receive to dwell, in thy most ho—ly hill ?

*Exeter Tune.*TENOR, or *Plain-song.*

Within thy ta—ber—na—cle, Lord, who shall in—ha—bit still ?



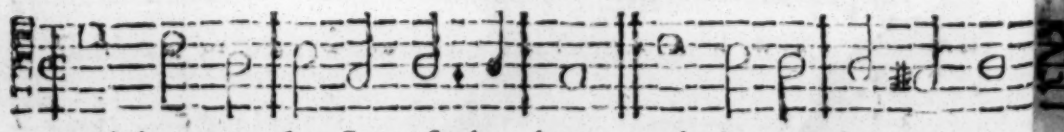
Or whom wilt thou receive to dwell, in thy most ho—ly hill ?



Lord, keep me, for I trust in thee, and do confess indeed,



Thou art my God, and of my goods thou hast not a—ny need,

*Bristol Tune.*TENOR, or *Plain-song.*

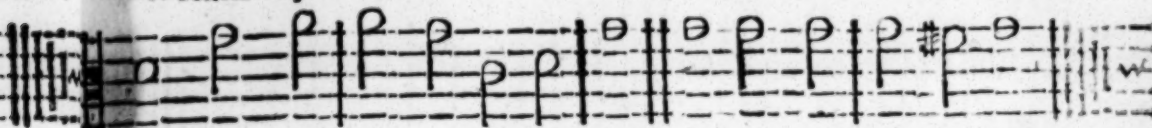
Lord, keep me, for I trust in thee, and do confess indeed,



Thou art my God and of my goods, thou hast not a—ny need.

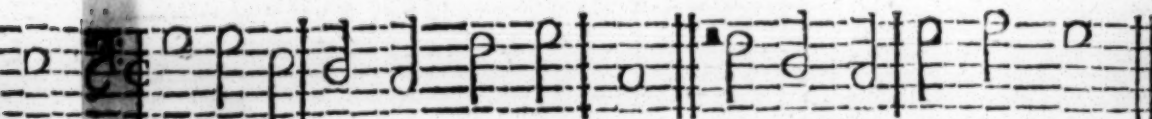


still? Within thy ta—ber—na—cle Lord, who shall in—ha—bit still?

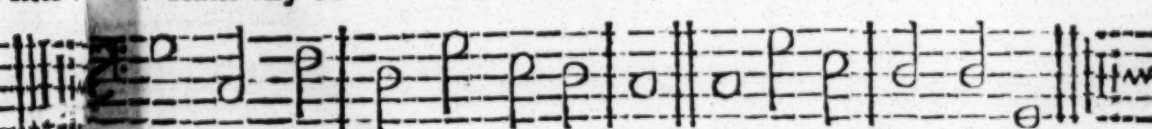


Or whom wilt thou receive to dwell, in thy most ho—ly hill?

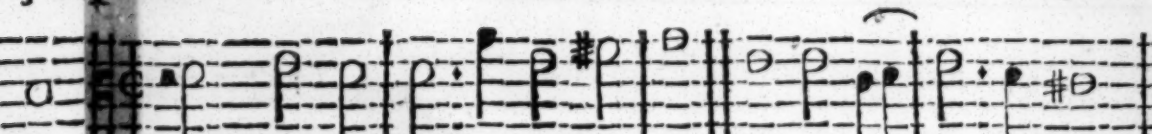
BASSUS.



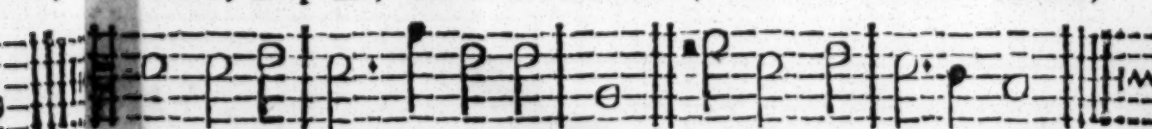
still? Within thy ta—ber—na—cle Lord, who shall in—ha—bit still?



Or whom wilt thou receive to dwell, in thy most ho—ly hill?



eed, Lord, keep me, for I trust in thee, and do confels indeed,

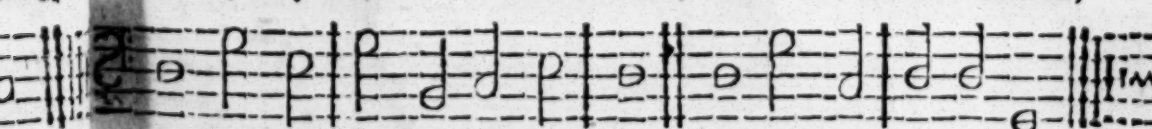


ed, Thou art my God, and of my goods, thou hast not a—ny need,

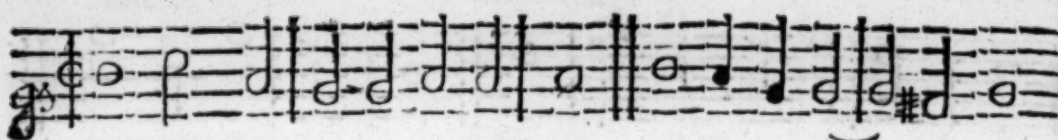
BASSUS.



eed, Lord, keep me, for I trust in thee, and do confels indeed,



ed, Thou art my God, and of my goods, thou hast not a—ny need.



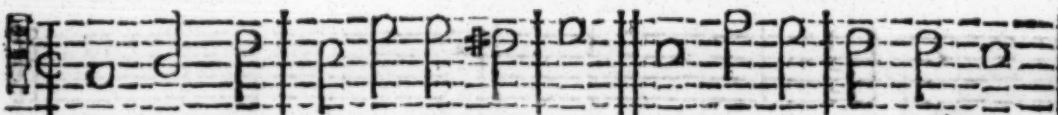
O Lord, give ear to my just cause, attend un—to my cry:



And hear the pray'r I offer up, to thee unfeigned—ly.

Salisbury Tune.

TENOR, or Plain-song.



O Lord, give ear to my just cause, attend un—to my cry:



And hear the pray'r I offer up, to thee unfeigned—ly.

Psalm. 18.

CANTUS.

W. Cobbold.



O God, my strength and fortitude, of force I must love thee;

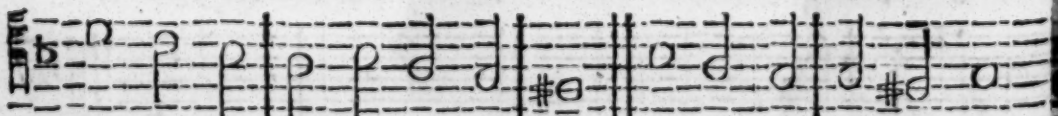


Thou art my castle and defence, in my ne--ces--si--ty.

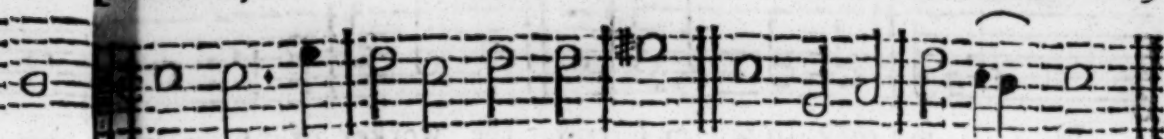
TENOR, or Plain-song.



O God, my strength and for--titude, of force I must love thee;



Thou art my castle and defence, in my ne--ces--si--ty.

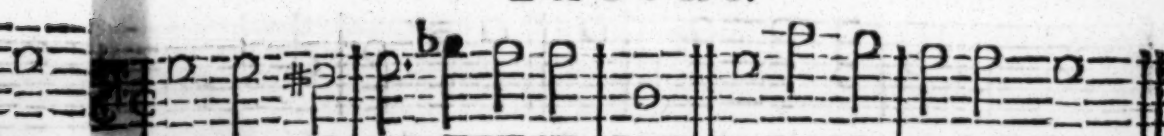


cry: O Lord, give ear to my just cause, attend un—to my cry :

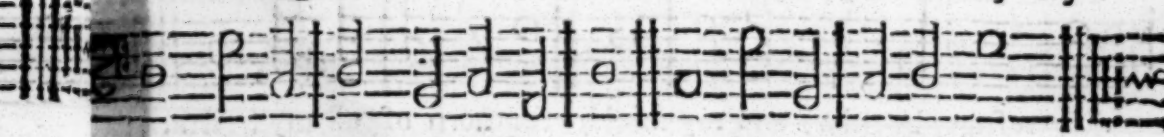


And hear the pray'r I offer up, to thee unfeigned—ly.

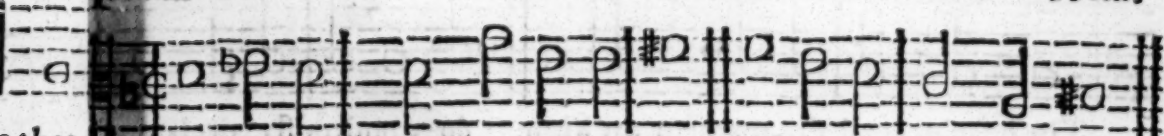
BASSUS.



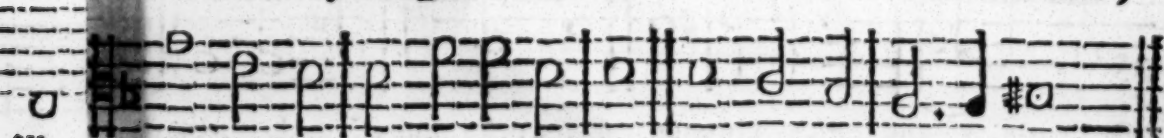
cry: O Lord, give ear to my just cause, attend un—to my cry :



And hear the pray'r I offer up, to thee unfeigned—ly.

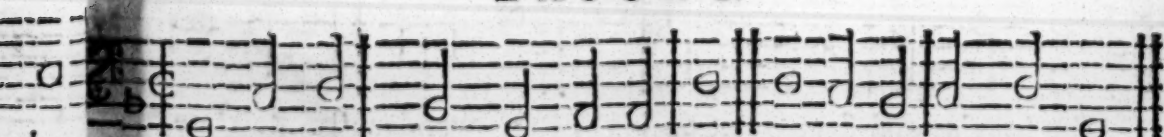


e thee; O God my strength and fortitude, of force I must love thee ;

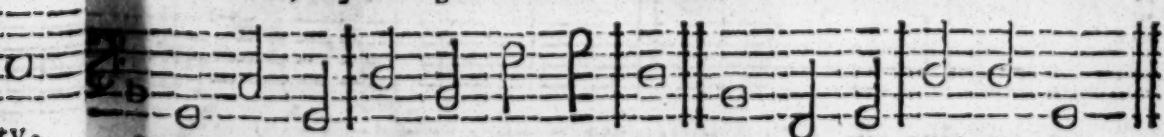


-ty. Thou art my castle and defence, in my ne--ces--si--ty.

BASSUS.

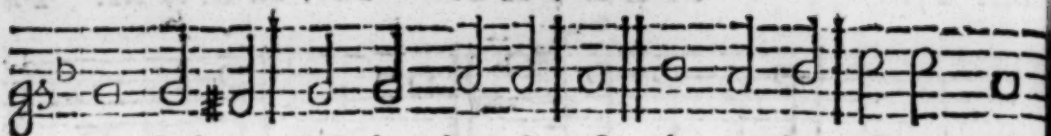


e thee; O God, my strength and for--titude, of force I must love thee ;

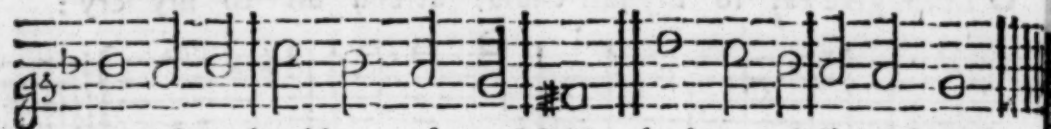


-ty. Thou art my castle and defence, in my ne--ces--si--ty.

CANTUS.

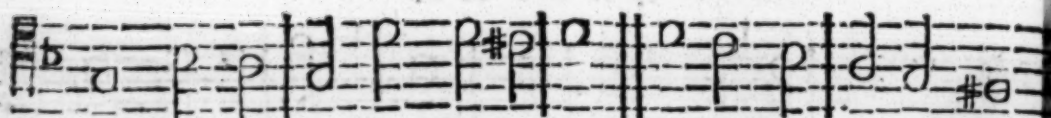


My God, my rock, in whom I trust, the worker of my wealth

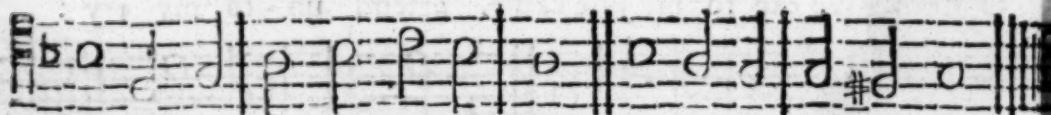


my refuge, buckler, and my shield, the horn of all my health.

TENOR, or Plain-song.



My God, my rock, in whom I trust, the worker of my wealth

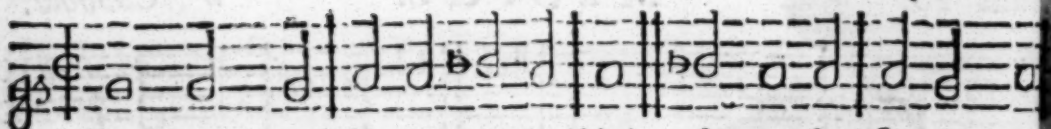


My refuge, buckler, and my shield, the horn of all my health.

Psalm 19.

CANTUS.

Tho. R. B. of M...



The heav'ns and fir--mament on high, do wondrously declare, T



God's glo--ry and om--ni--potence, his works, and what they are: Go

Wells, or Glasfenbury Tune. TENOR, or Plain-song.



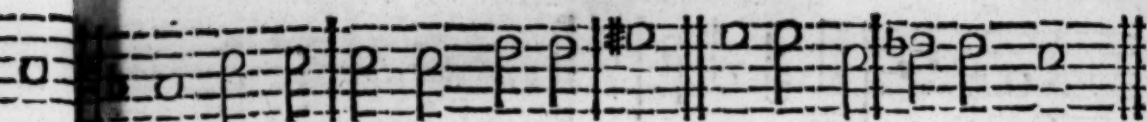
The heav'ns and firmament on high, do wondrously de--clare, T



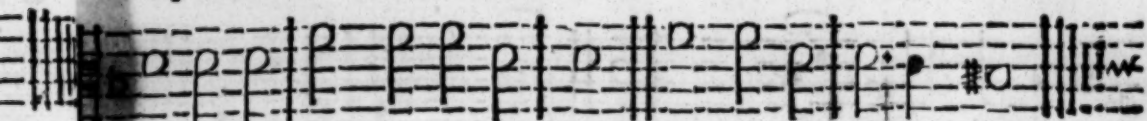
God's glory and om--ni--potence, his works, and what they are: Go

MEDIUS.

25

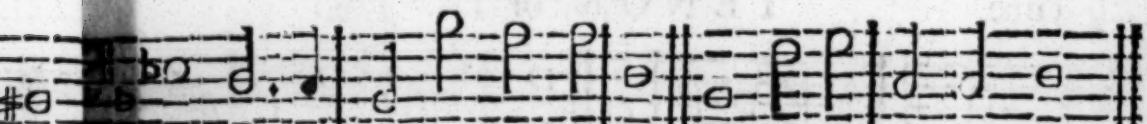


wealth My God, my rock, in whom I trust, the worker of my wealth;

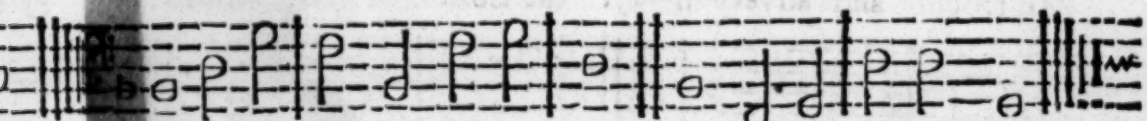


th. My refuge, buckler, and my shield, the horn of all my health.

BASSUS.



wealth My God, my rock, in whom I trust, the worker of my wealth;

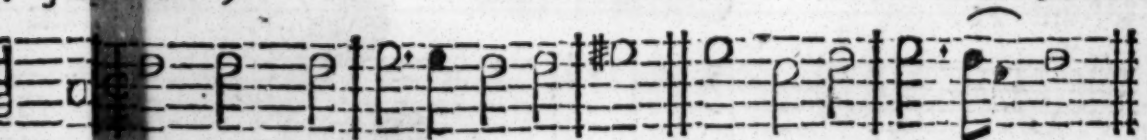


alth. My refuge, buckler, and my shield, the horn of all my health.

of Psalm 19.

MEDIUS.

Tho. R. B. of M.

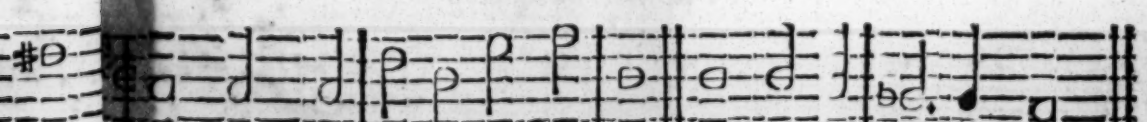


declare, The Heav'ns and firmament on high, do wondrously de-clare,

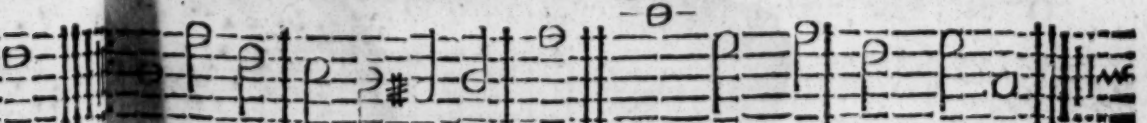


are: God's glory and om-ni-potence, his works, and what they are.

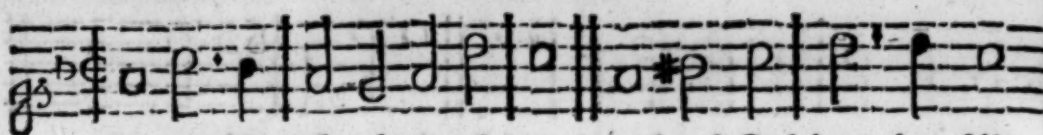
BASSUS.



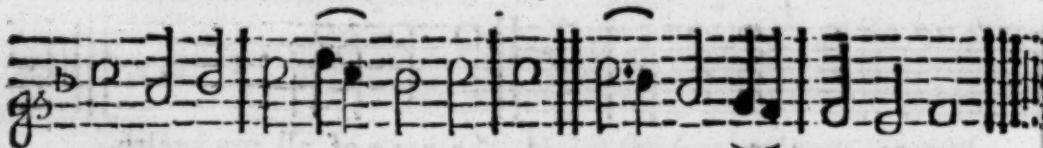
clare, The Heav'ns and firmament on high, do wondrously declare,



are: God's glory and om-ni-potence, his works, and what they are.



In trouble and adver—si—ty, the Lord God hear thee still;



The Majes—ty of *Jacob's* God, defend thee from all ill.

Ely Tune.

TENOR, or *Plain-song*.



In trouble and adver—si—ty, the Lord God hear thee still;

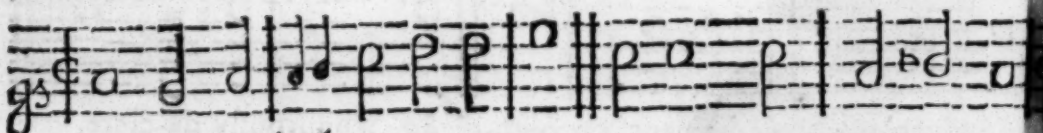


The Majes—ty of *Jacob's* God, defend thee from all ill.

Psalm 21.

CANTUS.

John Bennet

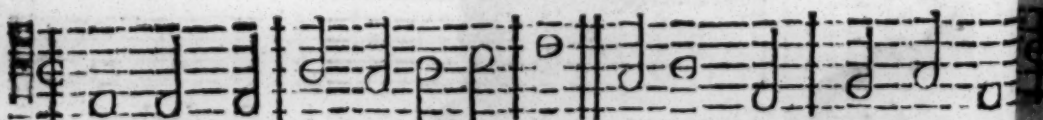


O Lord, how joy—ful is the King, in thy strength and thy pow'

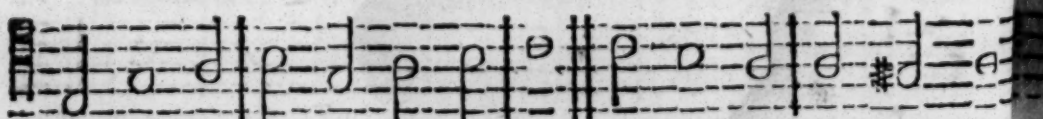


Exceed—ing—ly he doth rejoyce, in thee his Sa—vi—our.

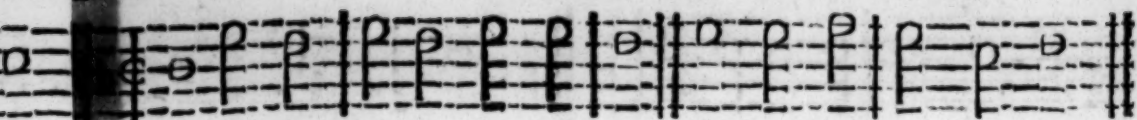
TENOR, or *Plain-song*.



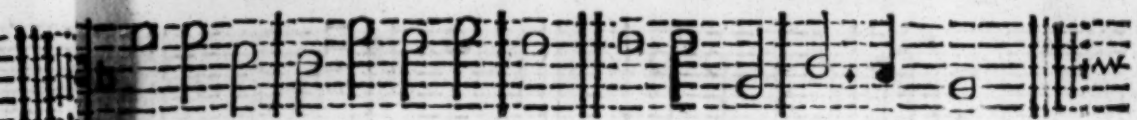
O Lord, how joy—ful is the King, in thy strength and thy pow'



exceed—ing—ly he doth rejoyce, in thee his Sa—vi—our,

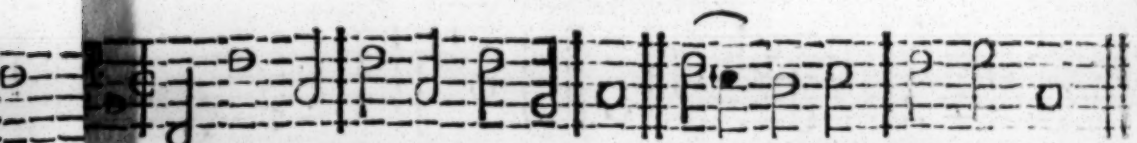


ill; In trouble and ad-ver-si-ty, the Lord God hear thee still;

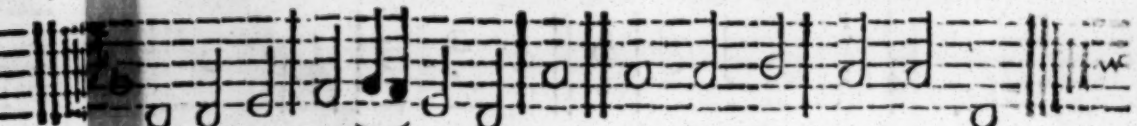


The Majes-ty of Jacob's God, defend thee from all ill.

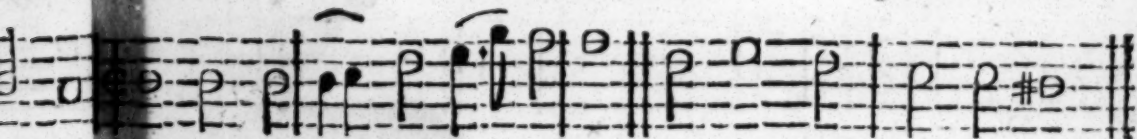
BASSUS.



ill; In trouble and ad-ver-si-ty, the Lord God hear thee still;



The Majes-ty of Jacob's God, defend thee from all ill.

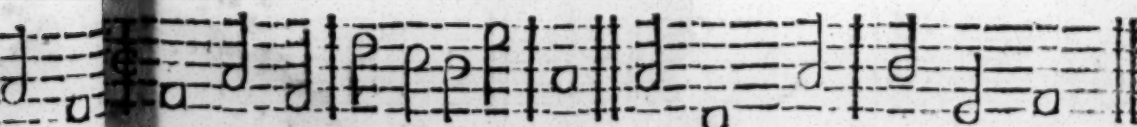


y pow' O Lord, how joy-ful is the King, in thy strength and thy pow'r!

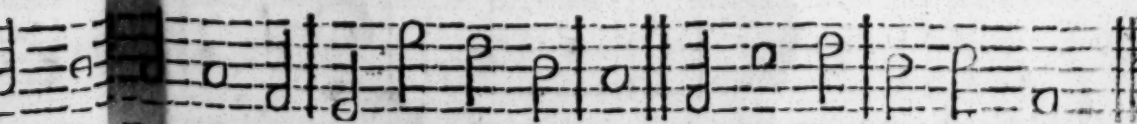


our. Exceed-ing-ly he doth rejoyce, in thee his Sa-vi-our.

BASSUS.

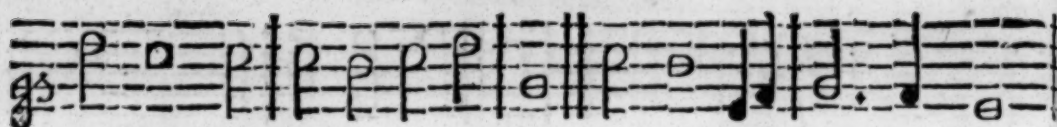


thy pow' O Lord, how joyful is the King, in thy strength and thy pow'r!

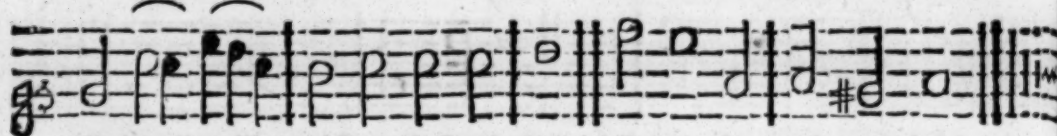


our, Exceed-ing-ly he doth rejoyce, in thee his Sa-vi-our.

CANTUS:



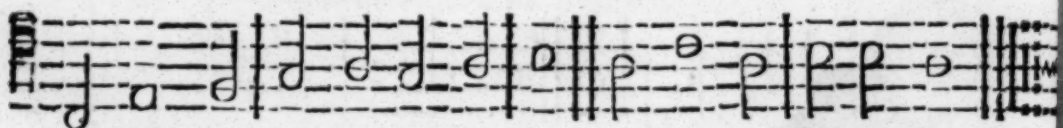
For thou hast given un—to him, his god—ly heart's de—fire:



To him thou nothing hast deny'd, of that he did require.

TENOR, or *Plain-song*.

For thou hast gi—ven un—to him, his godly heart's de—fire:



To him thou nothing hast deny'd, of that he did require.

Psalm 22.

CANTUS.

Tbo. R. B. of M.

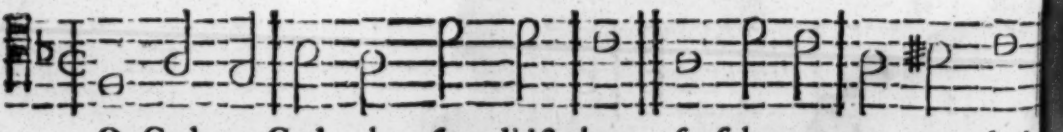


O God my God, wherefore didst thou, forsake me utter—ly?

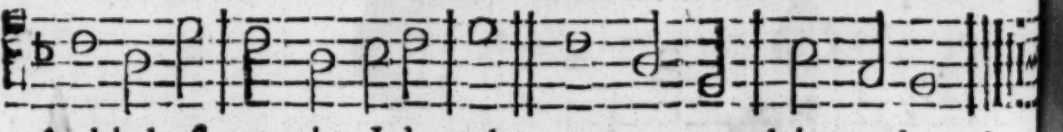


And helpest not when I do make, my great complaint and cry?

Chichester Tune.

TENOR, or *Plain-song*.

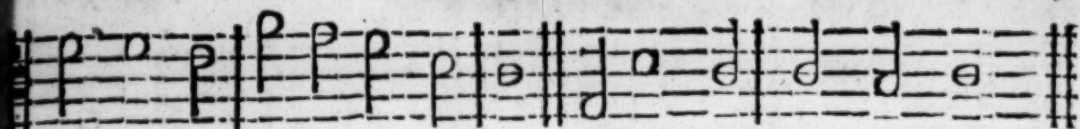
O God my God, wherefore didst thou, forsake me ut—ter—ly?



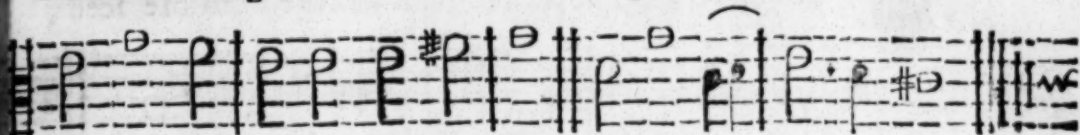
And helpest not when I do make, my great complaint and cry?

MEDIUS.

29



For thou hast given un—to him, his god—ly heart's de—fire:

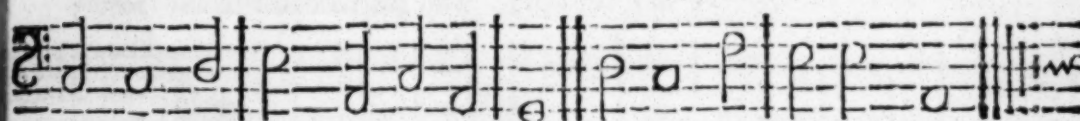


To him thou nothing hast deny'd, of that he did require.

BASSUS.



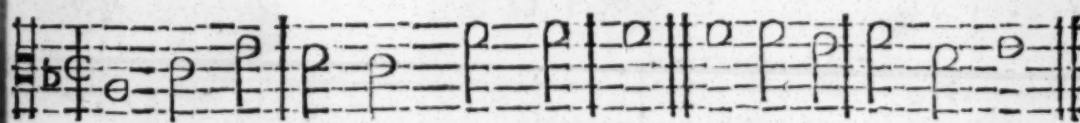
For thou hast given un—to him, his god—ly heart's de—fire:



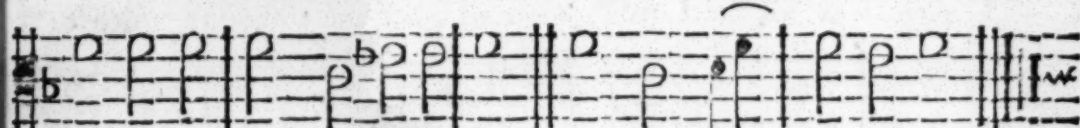
To him thou nothing hast deny'd, of that he did require.

Psalm 22.

MEDIUS. Tho. R. B. of M.

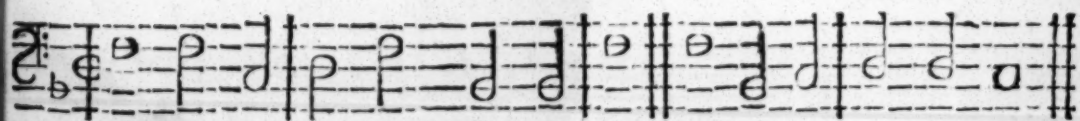


O God my God, wherefore didst thou, forsake me ut—ter—ly?

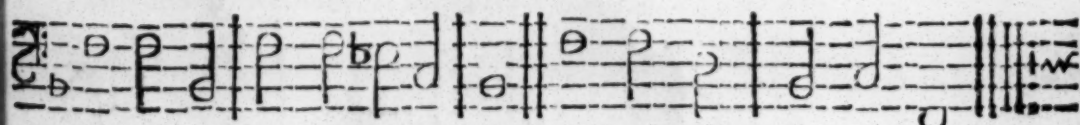


And helpest not when I do make, my great complaint and cry?

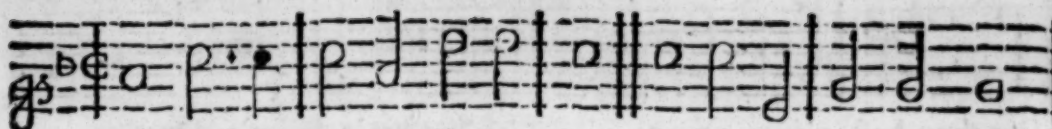
BASSUS.



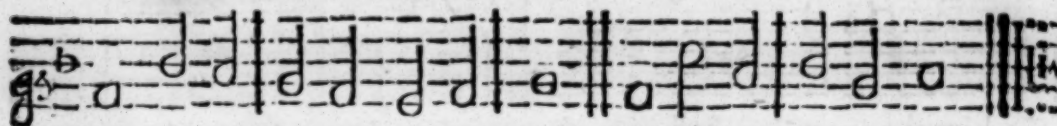
O God my God, wherefore dost thou, forsake me ut—ter—ly?



And helpest not when I do make, my great complaint and cry?



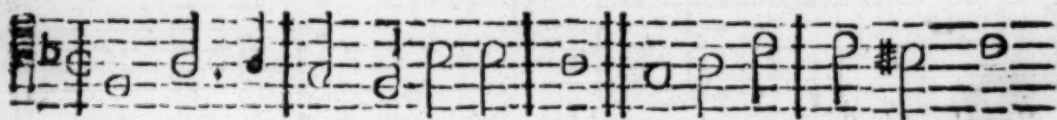
The Lord is on—ly my support, and he that doth me feed ;



How can I then lack a—ny thing, whereof I stand in need ?

Winchester Tune.

TENOR, or *Plain-song*.



The Lord is on—ly my support, and he that doth me feed ;

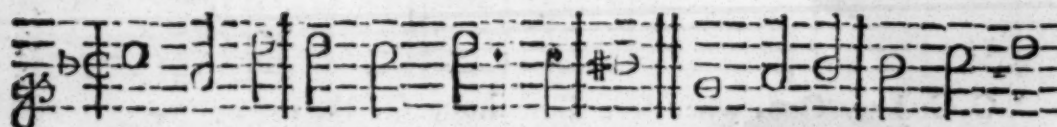


How can I then lack a—ny thing, whereof I stand in need ?

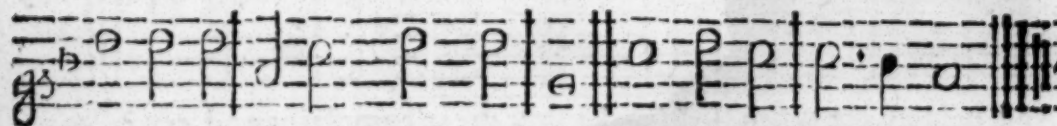
Psalm 24.

CANTUS.

Richard Allison.



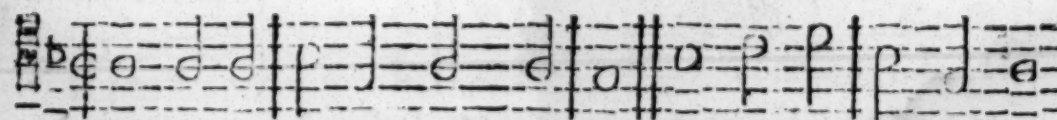
The earth is all the Lord's, with all her store of Fur—niture :



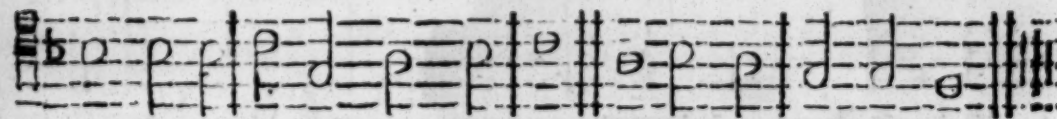
Yea, his is all the World, and all that therein doth endure.

Rochester Tune.

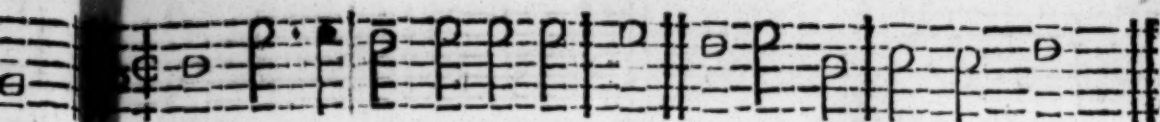
TENOR, or *Plain-song*.



The earth is all the Lord's with all her store of Fur—niture :



Yea, his is all the world, and all that therein doth endure.

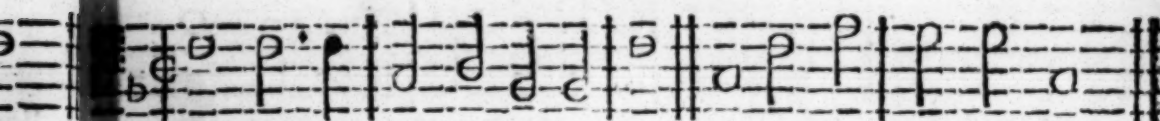


ed ; The Lord is on—ly my support, and he that doth me feed ?

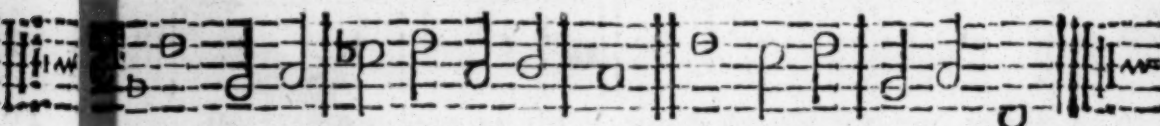


How can I then lack a—ny thing, whereof I stand in need ?

BASSUS.



l ; The Lord is on—ly my support, and he that doth me feed ;



How can I then lack a—ny thing, whereof I stand in need ?

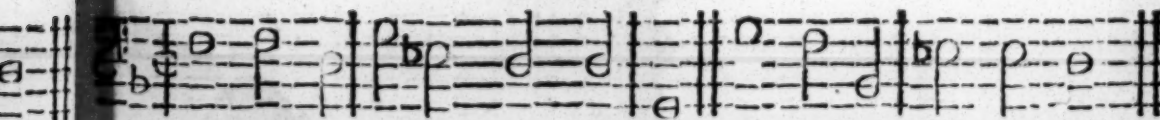


re : The earth is all the Lord's, with all her store of Fur—niture :

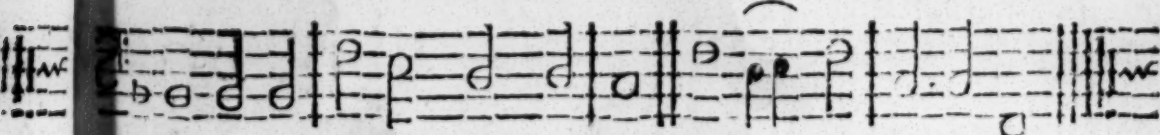


Yea, his is all the world, and all that therein doth endure.

BASSUS.



e : The earth is all the Lord's, with all her store of Fur—niture :



Yea, his is all the world, and all that there n doth endure.



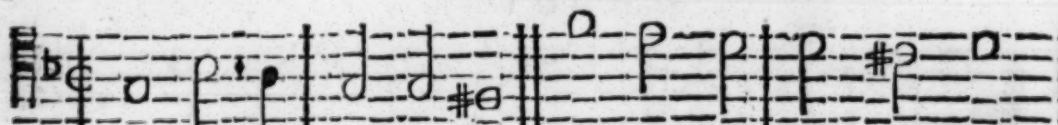
I Lift my heart to thee, * my God and guide most just ;



Now suffer me to take no shame, for in thee do I trust.

Canterbury Tune.

TENOR, or Plain-song.



I Lift my heart to thee, my God and guide most just ;

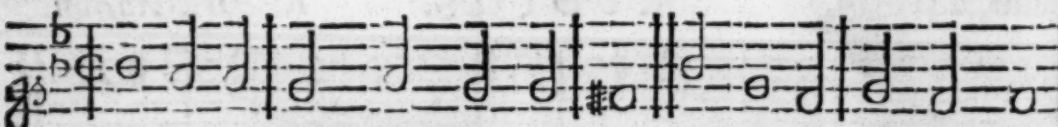


Now suffer me to take no shame, for in thee do I trust.

Psalm 26.

CANTUS.

Tho. R. B. of M.



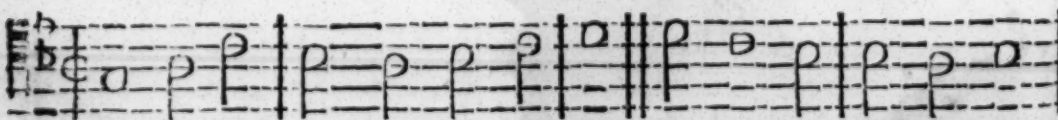
Lord, be my Judge, and thou shalt see my paths be right and plain :



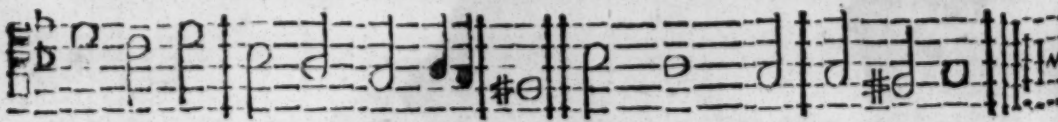
I trust in God, and hope that he with strength will me sustain.

Wolverhampton Tune.

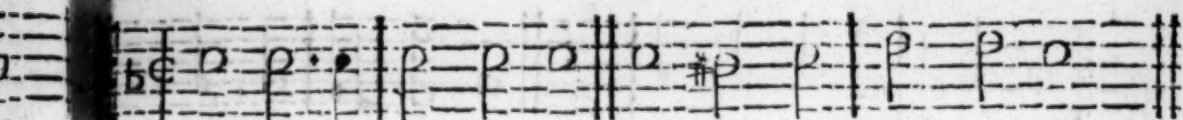
TENOR, or Plain-song.



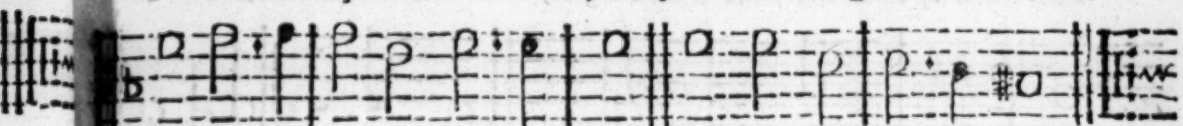
Lord, be my Judge, and thou shalt see my paths be right and plain :



I trust in God, and hope that he with strength will me sustain.

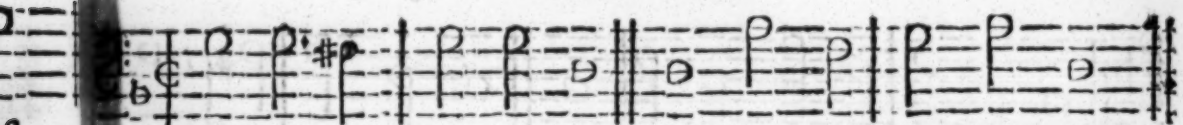


I Lift my heart to thee, my God and guide most just;

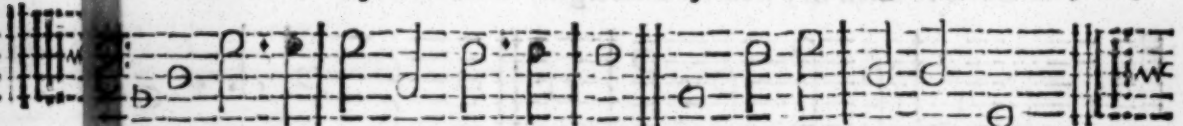


Now suffer me to take no shame, for in thee do I trust.

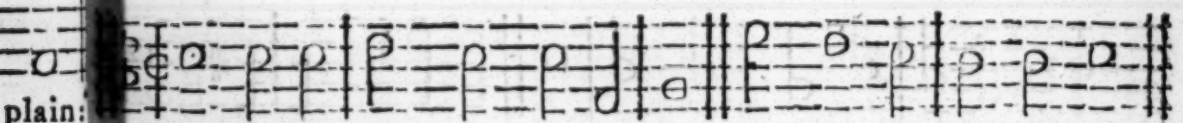
BASSUS.



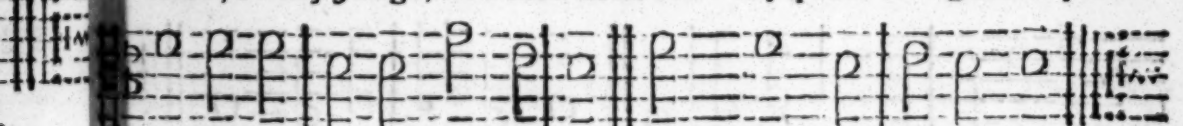
I Lift my heart to thee, my God and guide most just;



Now suffer me to take no shame, for in thee do I trust.

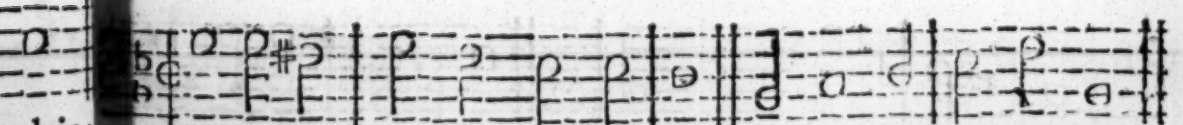


Lord, be my Judge, and thou shalt see my paths be right and plain?

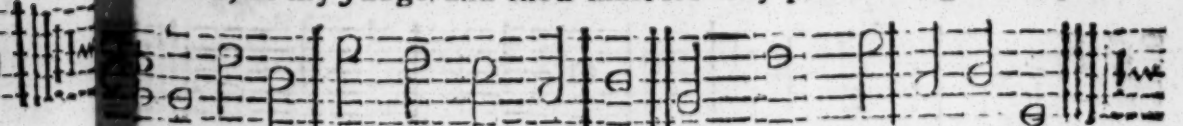


I trust in God, and hope that he with strength will me sustain.

BASSUS.



Lord, be my Judge, and thou shalt see my paths be right and plain?



I trust in God, and hope that he with strength will me sustain.



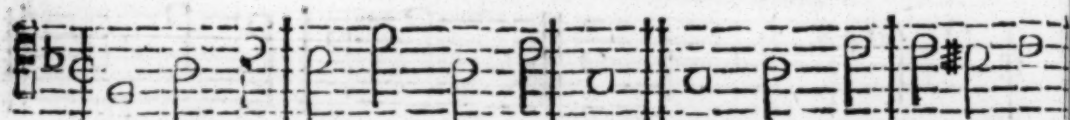
The Lord is both my health and light, shall man make me afraid?



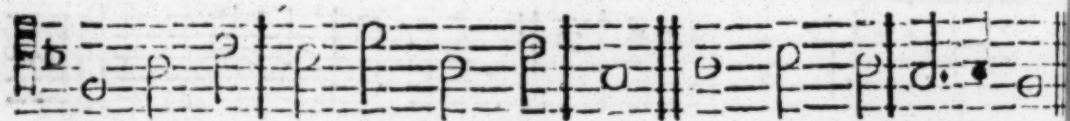
Since God doth give me strength and might, why should I be dismay'd?

Tork Tune.

TENOR, or *Plain-song.*



The Lord is both my health and light, shall man make me afraid?

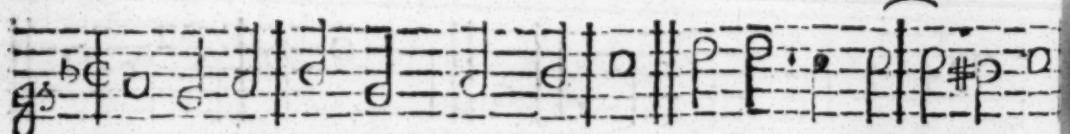


Since God doth give me strength and might, why should I be dismay'd?

Psalm 28.

CANTUS.

Tho. R. B. of M.



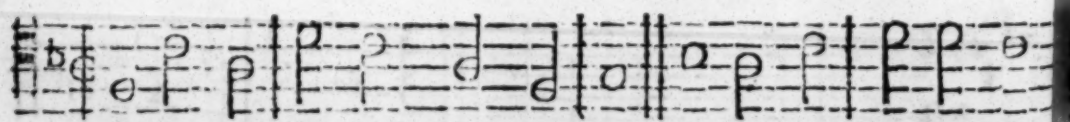
Thou art, O Lord, my strength and stay, the succour which I crave



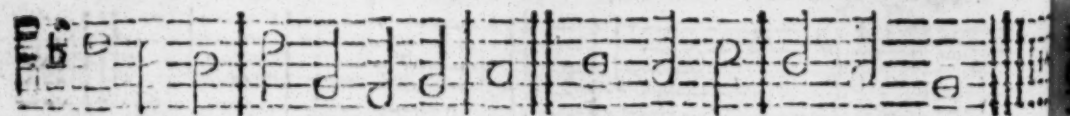
Neglect me not, lest I be like them that are laid in grave.

Durham Tune.

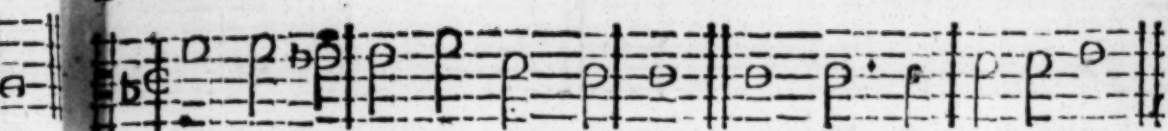
TENOR, or *Plain-song.*



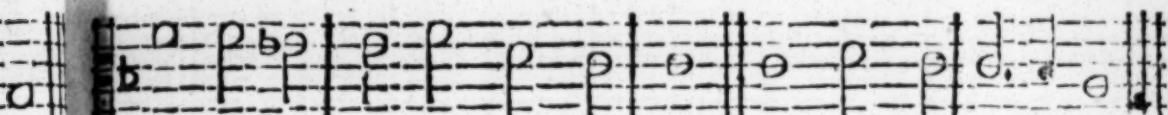
Thou art, O Lord, my strength and stay, the succour which I crave



Neglect me not, lest I be like them that are laid in grave.

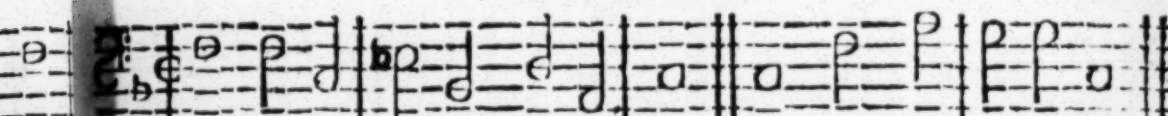


The Lord is both my health and light, shall man make me afraid?



Since God doth give me strength and might, why should I be dismay'd?

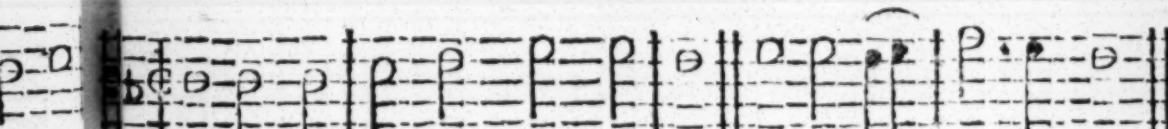
BASSUS.



The Lord is both my health and light, shall man make me afraid?



Since God doth give me strength and might, why should I be dismay'd?

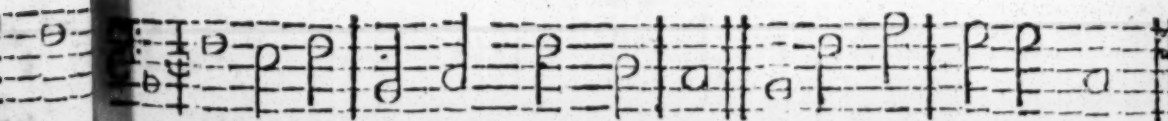


Thou art, O Lord, my strength and stay, the succour which I crave?

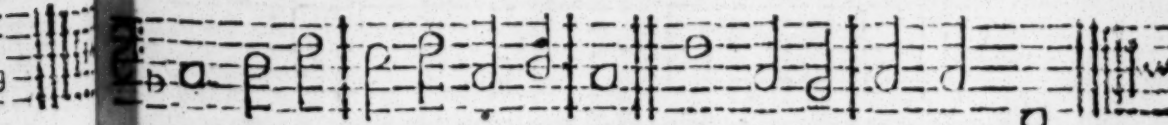


Neglect me not, lest I be like them that are laid in grave.

BASSUS.



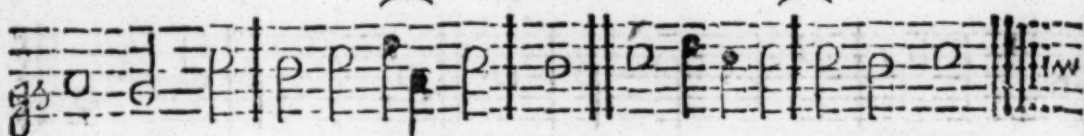
Thou art, O Lord, my strength and stay, the succour which I crave;



Neglect me not, lest I be like them that are laid in grave.



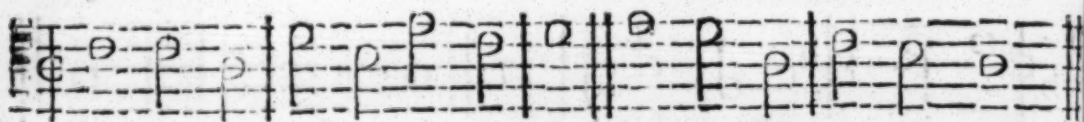
Give to the Lord, ye po—tentates, give ye with one accord,



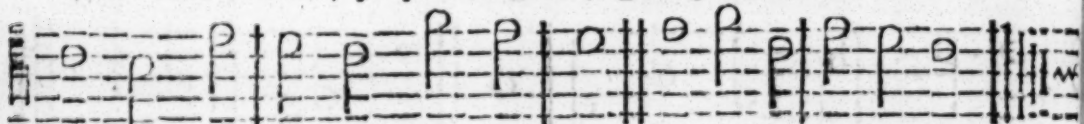
All praise and honour, might & strength un-to the li—ving Lord.

Carlisle Tune.

TENOR, or *Plain-song.*



Give to the Lord, ye po—tentates, give ye with one ac—cord,

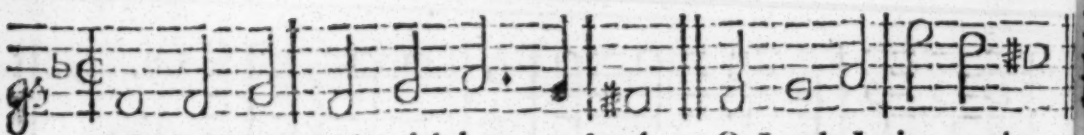


All praise and honour, might and strength un-to the living Lord.

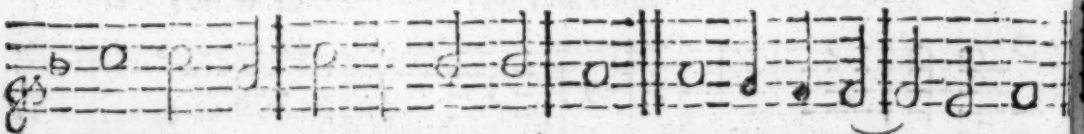
Psalm 30.

CANTUS.

Tho. R. B. of M.

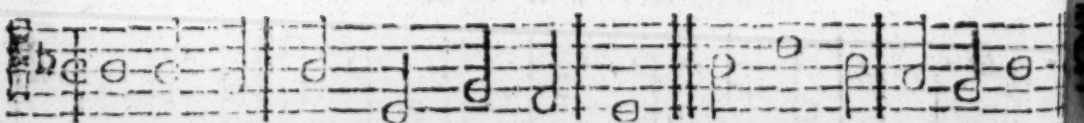


All laud and praise with heart and voice, O Lord, I give to thee,



Who didst not make my foes rejoyce, but hast ex—alt—ed me.

TENOR, or *Plain-song.*



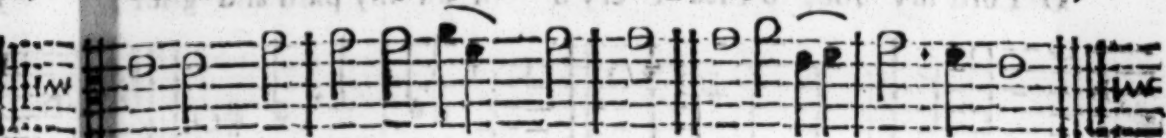
All laud and praise with heart and voice, O Lord, I give to thee.



Who didst not make my foes rejoyce, but hast ex—alt—ed me.

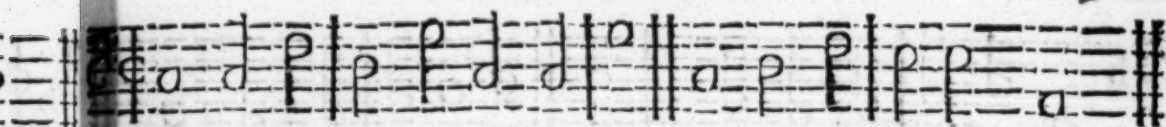


rd, Give to the Lord, ye po—tentates, give ye with one ac—cord,

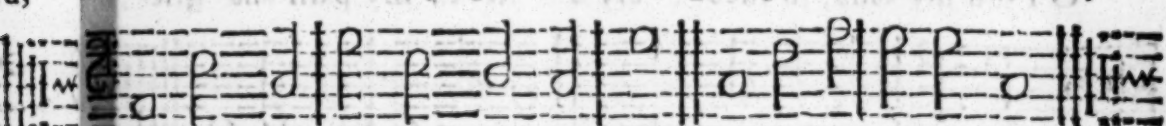


All praise and honour, might and strength unto the living Lord.

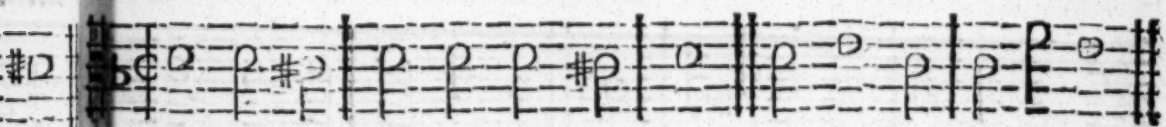
BASSUS.



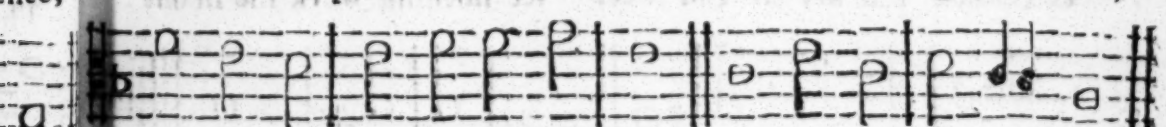
d, Give to the Lord, ye po—tentates, give ye with one ac—cord,



All praise and honour, might and strength un-to the living Lord.



thee, All laud and praise with heart and voice, O Lord, I give to thee,



me. Who didst not make my foes rejoyce, but hast ex—alt—ed me.

BASSUS.



thee. All laud and praise with heart and voice, O Lord, I give to thee,



me. Who didst not make my foes rejoyce, but hast ex—alt—ed me.

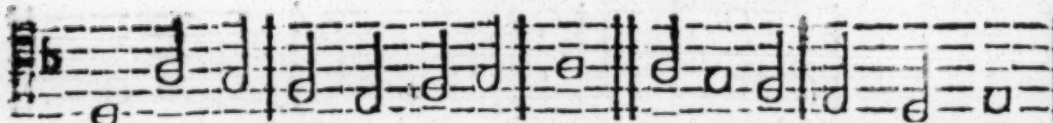
CANTUS.



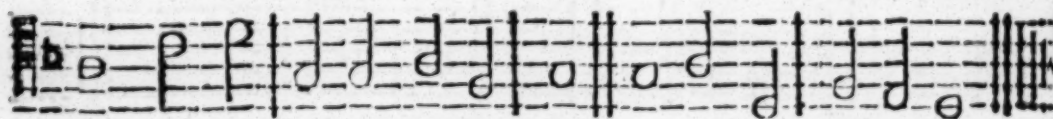
O Lord my God, to thee I cry'd in all my pain and grief;



Thou gav'st an ear, and didst provide to ease me with re-lief.

TENOR, or *Plain-song*.

O Lord my God, to thee I cry'd in all my pain and grief;

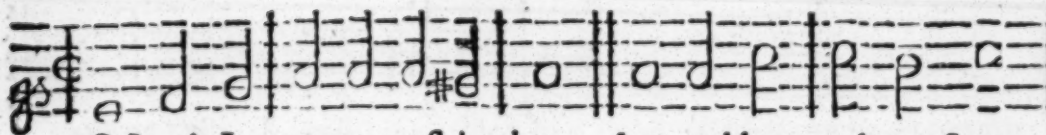


Thou gav'st an ear, and didst provide to ease me with relief.

Psalm 31.

CANTUS.

John Bennet.

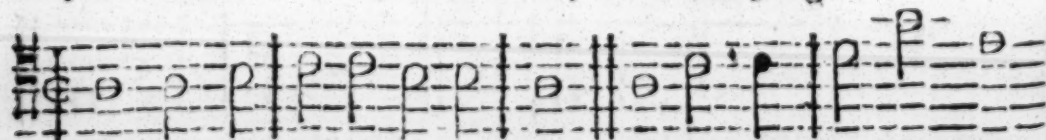


O Lord, I put my trust in thee, let nothing work me shame:



As thou art just, de—li—ver me and set me free from blame.

Cheshire Tune.

TENOR, or *Plain-song*.

O Lord, I put my trust in thee, let nothing work me shame:



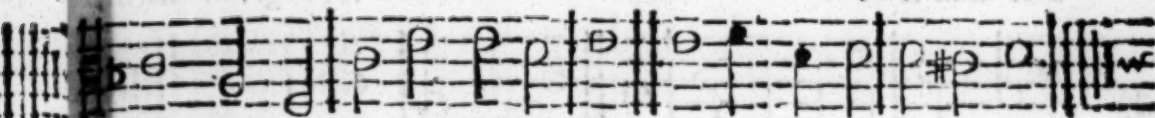
As thou art just, de—li—ver me and set me free from blame.

MEDIUS.

39



O Lord my God, to thee I cry'd in all my pain and grief;



Thou gav'st an ear, and didst provide to ease me with relief.

BASSUS.



O Lord my God, to thee I cry'd in all my pain and grief;

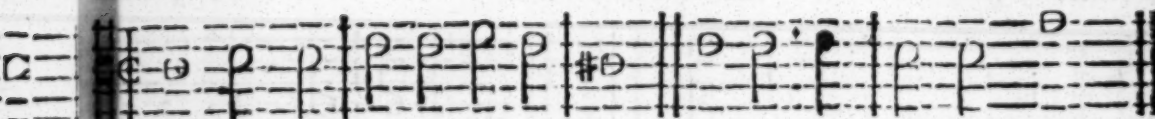


Thou gav'st an ear, and didst provide to ease me with relief.

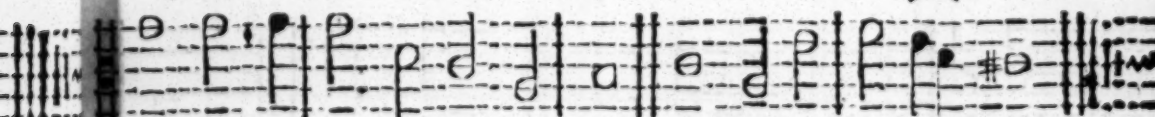
Psalm 31.

MEDIUS.

John Bennet.



O Lord, I put my trust in thee, let nothing work me shame:

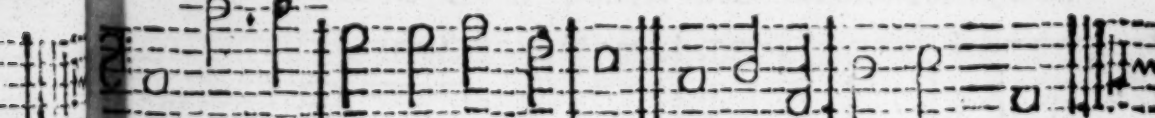


As thou art just, de-li-ver me and set me free from blame.

BASSUS.



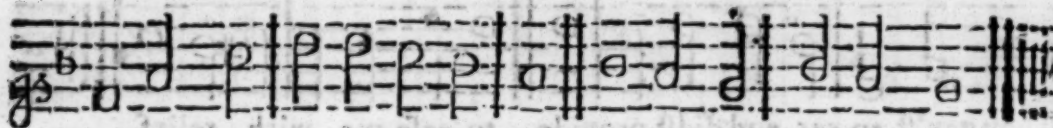
O Lord, I put my trust in thee, let nothing work me shame:



As thou art just de-li-ver me and set me free from blame.



The man is blest whose wicked—ness the Lord for—given hath,



And he whose sin is likewise hid and cover'd from his wrath.

The Kings Tune.

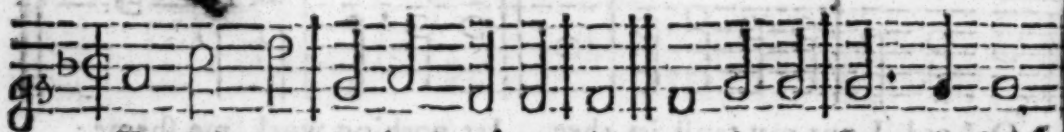
TENOR, or Plain-song.



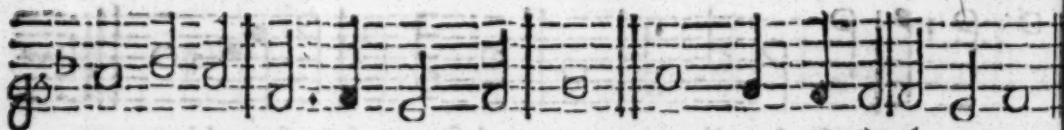
The man is blest whose wicked—ness the Lord forgi—ven hath,



And he whose sin is likewise hid and cover'd from his wrath.



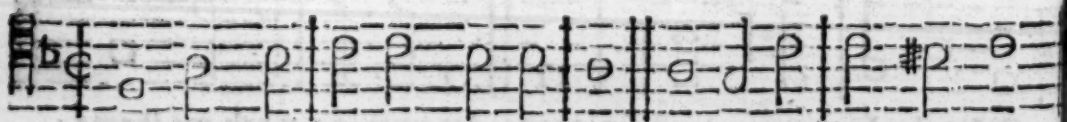
Ye righteous, in the Lord re-joice, it is a seem—ly sight,



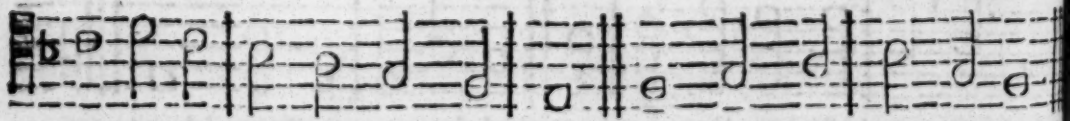
that upright men with thankful voice should praise the Lord of might.

Dukes Tune.

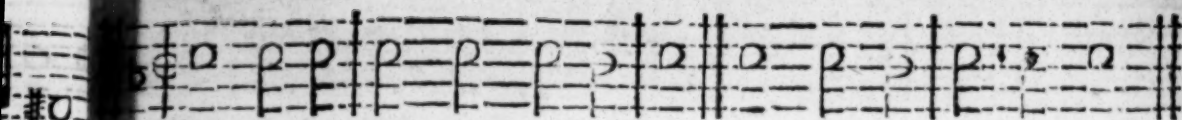
TENOR, or Plain-song.



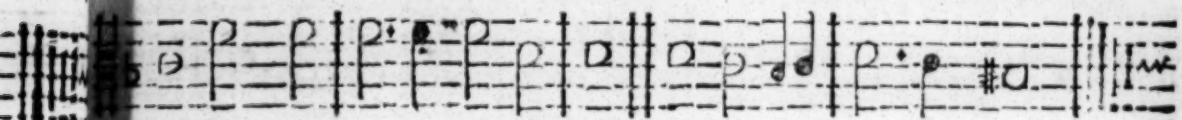
Ye righteous, in the Lord rejoice, it is a seem—ly sight,



that upright men with thankful voice should praise the Lord of might.

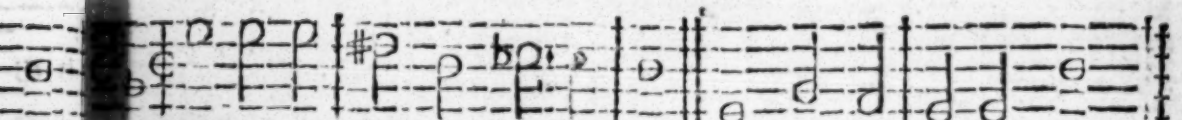


The man is blest whose wickedness the Lord for-given hath;

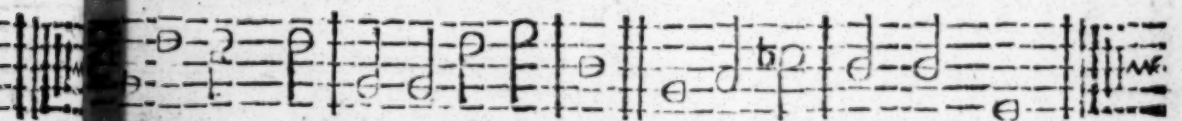


And he whose sin is likewise hid and cover'd from his wrath.

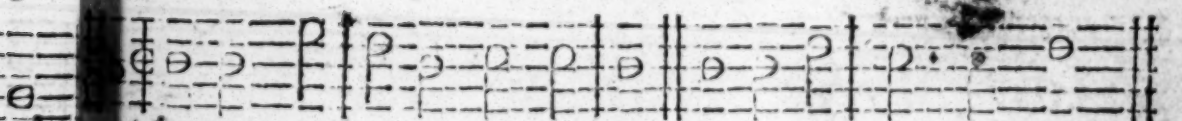
BASSUS.



The man is blest whose wickedness the Lord for-given hath;



And he whose sin is likewise hid and cover'd from his wrath.

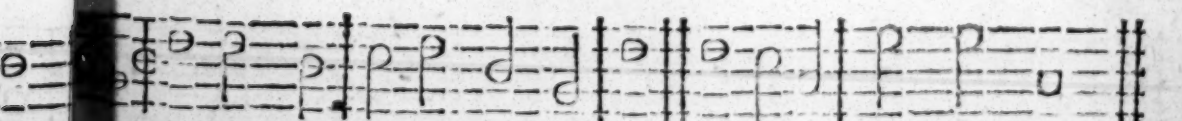


Ye righteous, in the Lord rejoice, it is a seem-ly sight,

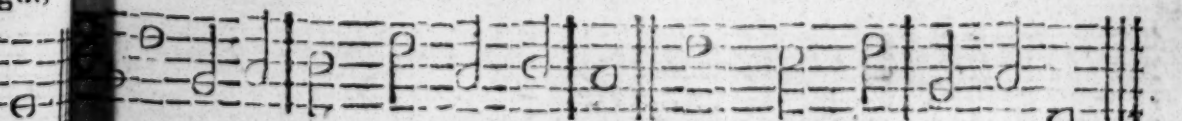


that upright men with thankful voice should praise the Lord of might.

BASSUS.



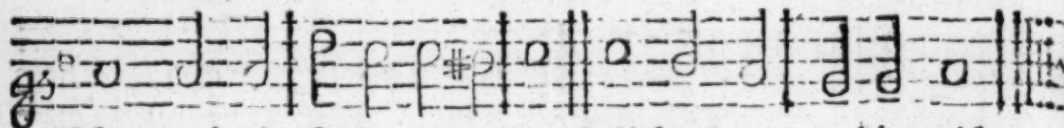
Ye righteous, in the Lord rejoice, it is a seem-ly sight,



that upright men with thankful voice should praise the Lord of might.



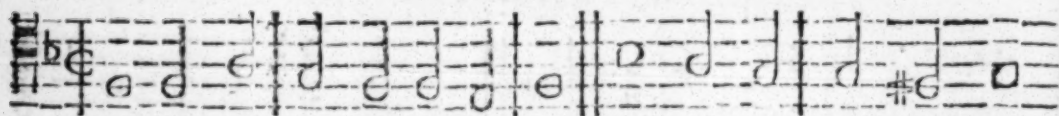
I will give laud and honour both un—to the Lord always:



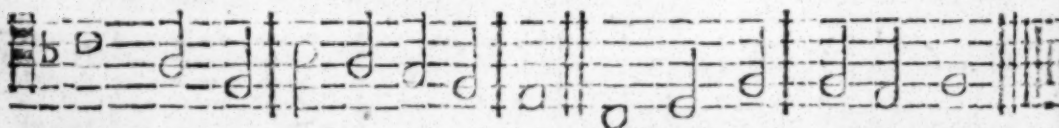
My mouth al—so for evermore shall speak un—to his praise.

Abby Tune.

TENOR, or *Plain-song.*



I will give laud and honour both un—to the Lord always:

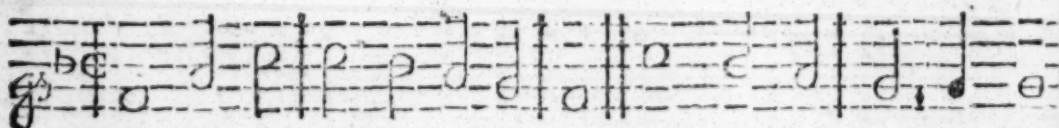


My mouth al—so for e-vermore shall speak un—to his praise.

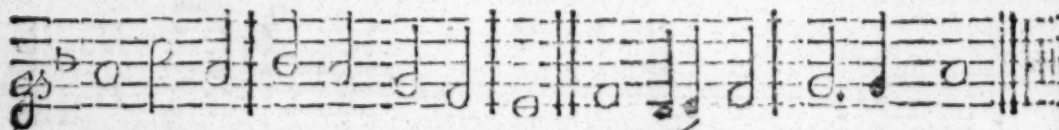
Psalm 35.

CANTUS.

T. Tomkins B. of M.



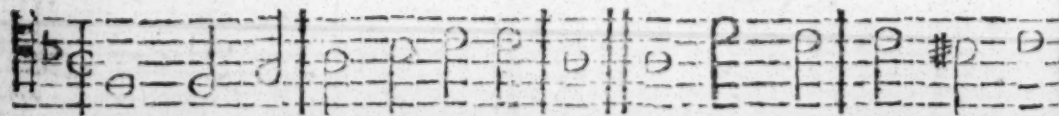
Lord, plead my cause against my foes, confound their force and might



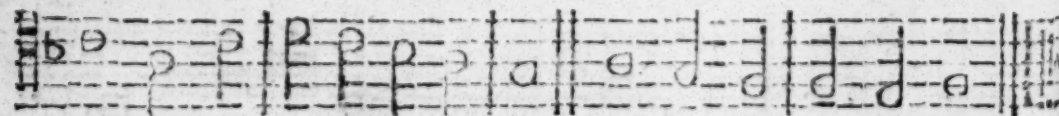
And take my part against all those that seek with me to fight.

Dumferling Tune.

TENOR, or *Plain-song.*



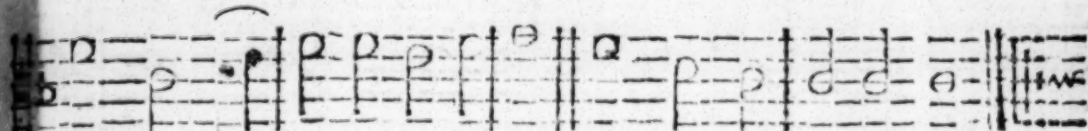
Lord, plead my cause against my foes, confound their force and might



And take my part against all those that seek with me to fight.

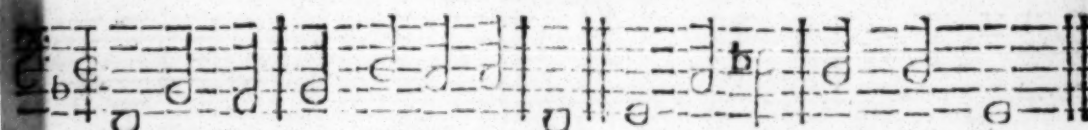


I will give laud and honour both un—to the Lord always:

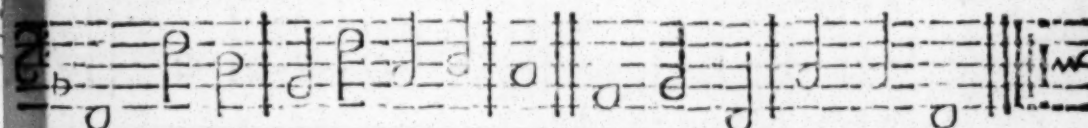


My mouth al—so for e-vermore shall speak un—to his praise.

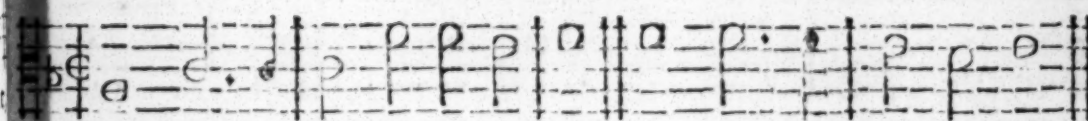
BASSUS.



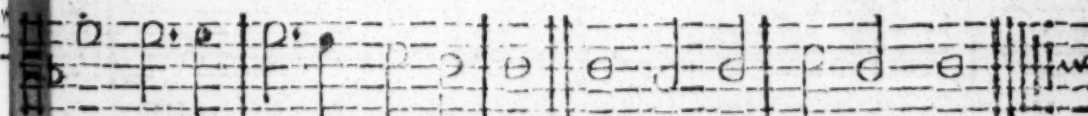
I will give laud and honour both un—to the Lord always:



My mouth al—so for evermore shall speak un—to his praise.

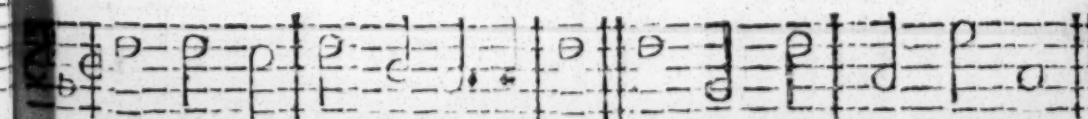


Lord, plead my cause against my foes, confound their force and might,

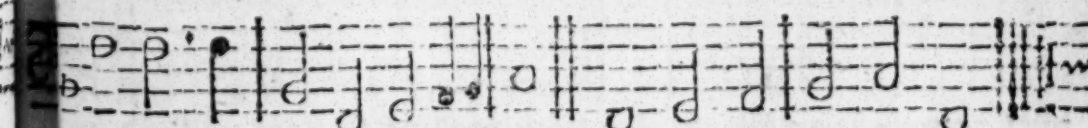


And take my part against all those that seek with me to fight.

BASSUS.



Lord, plead my cause against my foes, confound their force and might,



And take my part against all those that seek with me to fight.



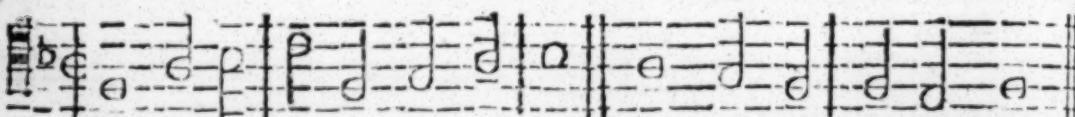
The wicked, by his works un-just, doth thus persuade his heart,



That in the Lord he hath no trust, his fear is set apart.

Dundee Tune.

TENOR, or Plain-song.



The wicked, by his works unjust, doth thus persuade his heart,

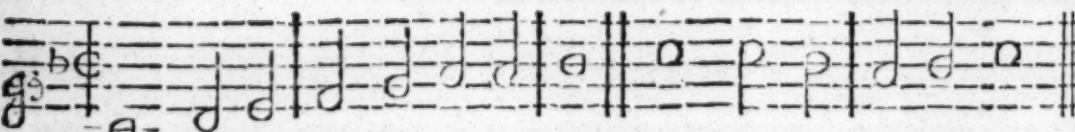


That in the Lord he hath no trust, his fear is set apart.

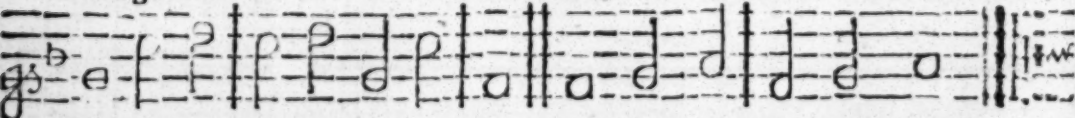
Psalm 37.

CANTUS.

Tho. R. B. of M.



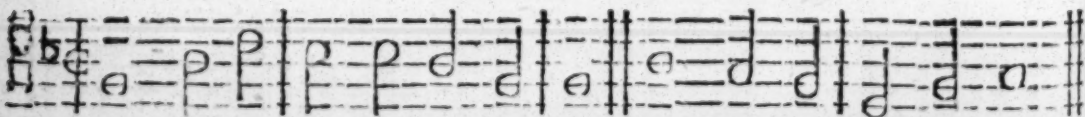
Grudge not to see the wicked men, in wealth to flourish still;



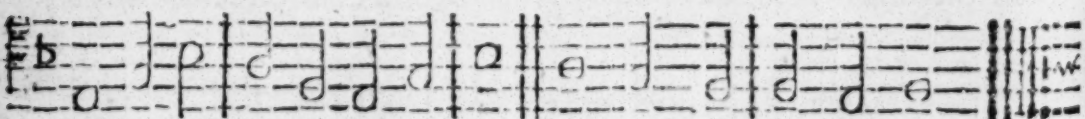
Nor envy such as ill to do have bent and set their will,

Glasgow Tune.

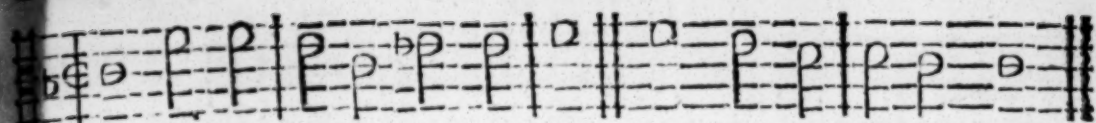
TENOR, or Plain-song.



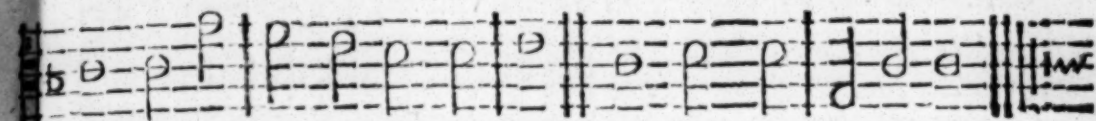
Grudge not to see the wicked men, in wealth to flourish still:



Nor en-vy such as ill to do have bent and set their will.



The wicked, by his works un-just, doth thus persuade his heart,

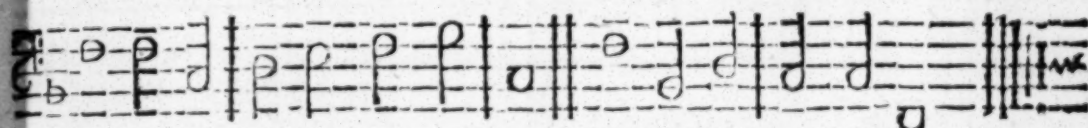


That in the Lord he hath no trust, his fear is set apart.

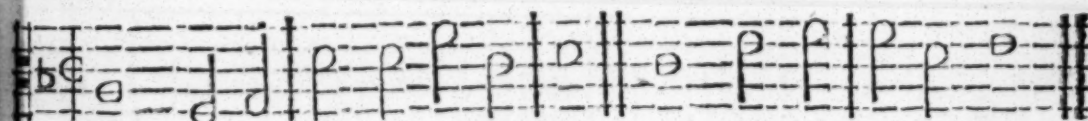
BASSUS.



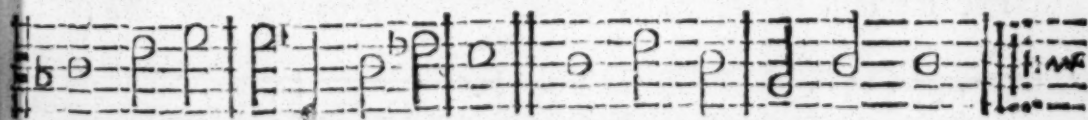
The wicked, by his works un-just, doth thus persuade his heart,



That in the Lord he hath no trust, his fear is set apart.

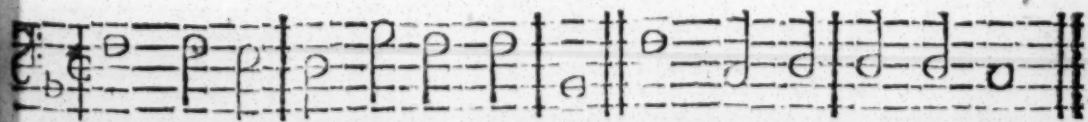


Grudge not to see the wicked men, in wealth to flourish still;



Nor en-vy such as ill to do have bent and set their will.

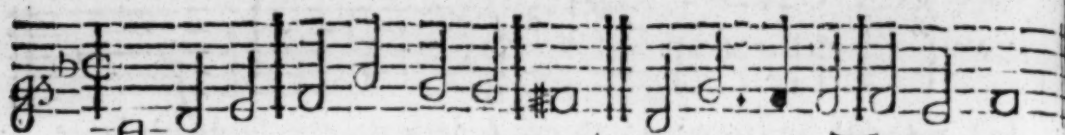
BASSUS.



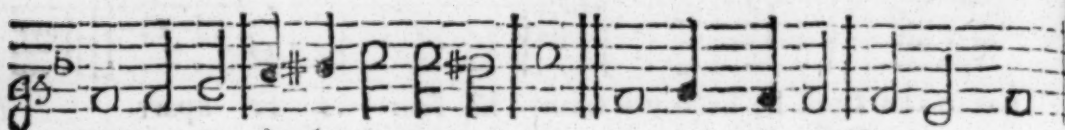
Grudge not to see the wicked men, in wealth to flourish still:



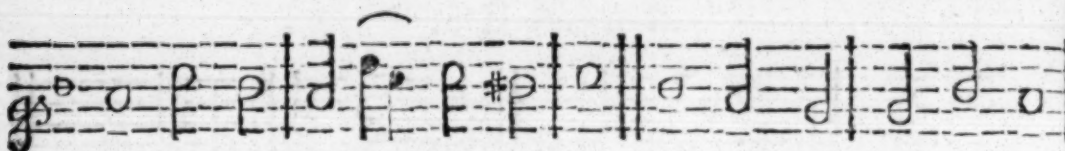
Nor en-vy such as ill to do have bent and set their will.



Put me not to rebuke, O Lord, in thy pro—vo—ked ire;



And in thy wrath correct me not, I humbly thee de-fire.

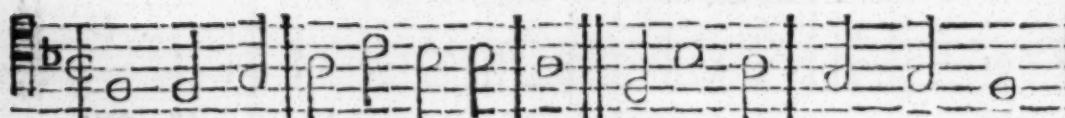


Thy arrows do stick fast in me, thy hand doth press me fore,

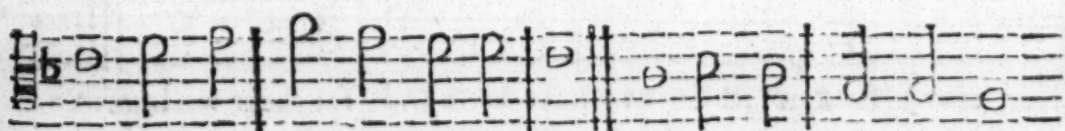


And in my flesh no health at all ap—peareth a—ny more.

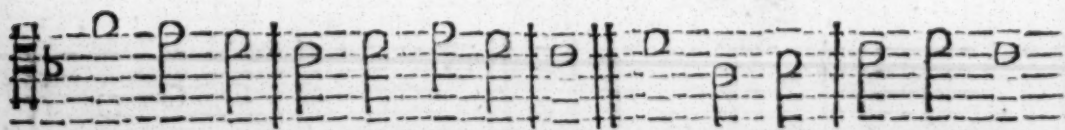
TENOR, or *Plain-song.*



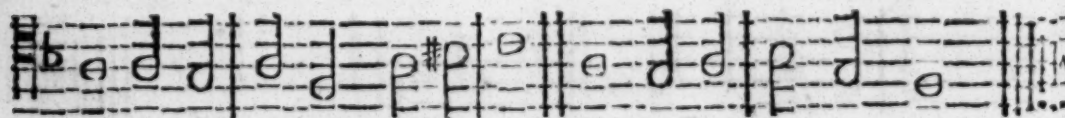
Put me not to rebuke, O Lord, in thy pro—vo—ked ire;



And in thy wrath correct me not, I humbly thee desire.



Thy arrows do stick fast in me, thy hand doth press me fore,



And in my flesh no health at all ap—peareth a—ny more.



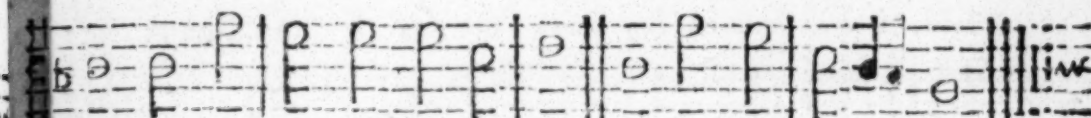
Put me not to rebuke, O Lord, in thy pro-vo-ked ire;



And in thy wrath correct me not, I humbly thee desire.



Thy arrows do stick fast in me, thy hand doth press me sore,

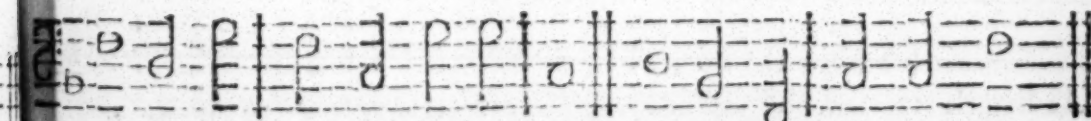


And in my flesh no health at all ap-peareth a-ny more.

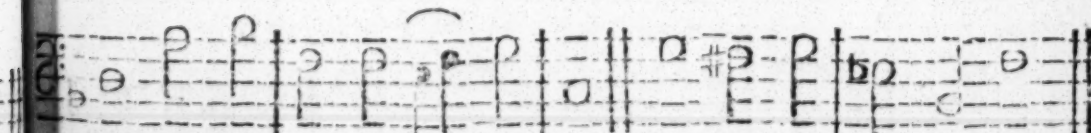
BASSUS.



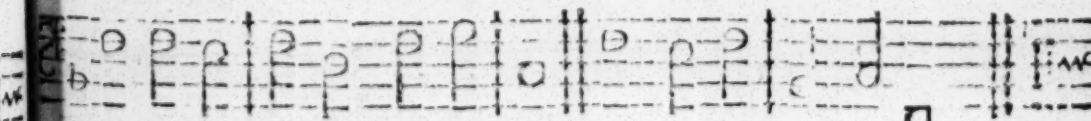
Put me not to rebuke, O Lord, in thy pro-vo-ked ire;



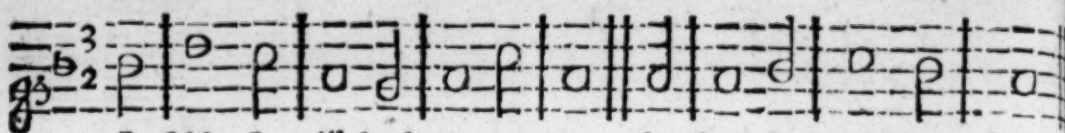
And in thy wrath correct me not, I humbly thee desire.



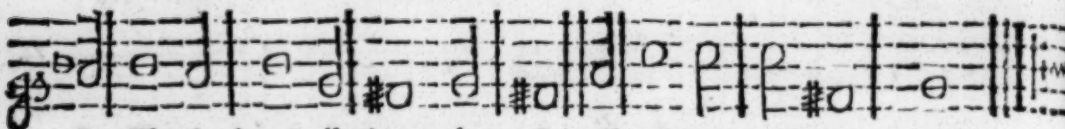
Thy arrows do stick fast in me, thy hand doth press me sore,



And in thy flesh no health at all ap-peareth a-ny more.



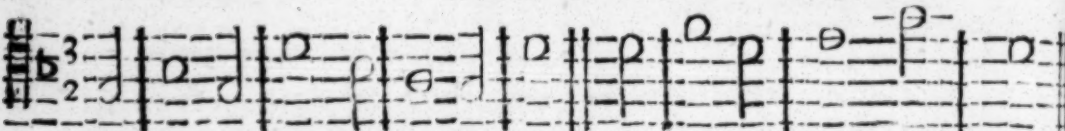
I said, I will look to my way, for fear I should go wrong:



I will take heed all times that I offend not with my tongue.

Martyr's Tune.

TENOR, or Plain-song.



I said, I will look to my way, for fear I should go wrong:

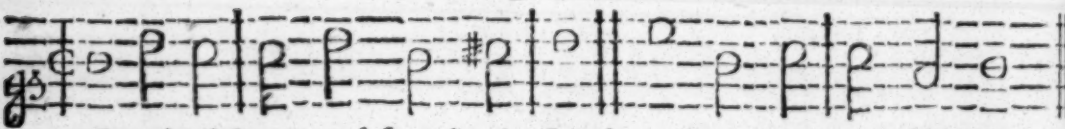


I will take heed all times that I offend not with my tongue.

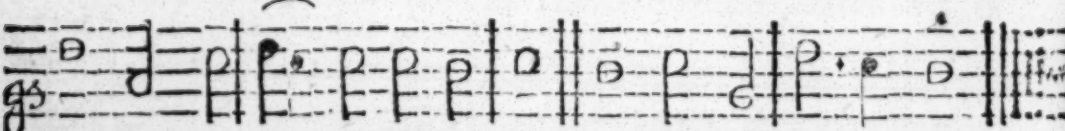
Psalm 40.

CANTUS.

Tho. R. B. of M.



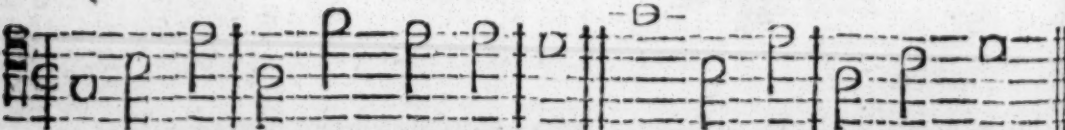
I waited long, and sought the Lord, and pa—tiently did bear;



At length to me he did accord, my voice and cry to hear.

Landaff Tune.

TENOR, or Plain-song.



I waited long, and sought the Lord, and pa—tiently did bear;



At length to me he did accord, my voice and cry to hear.

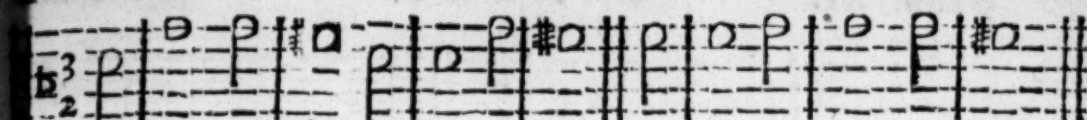
bbs.

Psalm 39.

MEDIUS.

Simon Stubbs 49

g:



I said, I will look to my way, for fear I should go wrong:



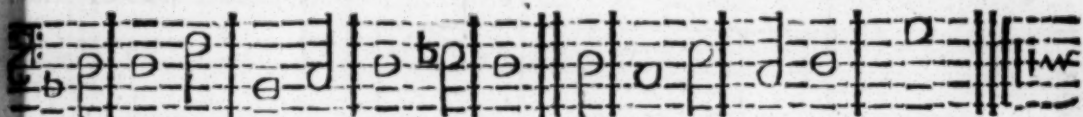
I will take heed all times that I offend not with my tongue.

BASSUS.

g:



I said, I will look to my way, for fear I should go wrong:



I will take heed all times that I offend not with my tongue.

M.

Psalm 40.

MEDIUS.

Tho. R. B. of M.



I waited long, and sought the Lord, and pa-tiently did bear;

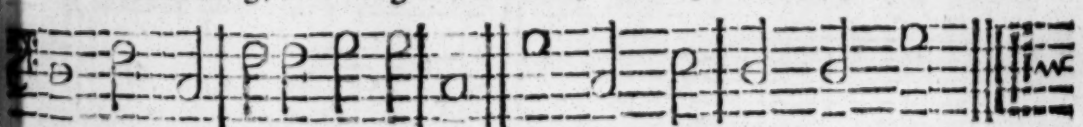


At length to me he did accord, my voice and cry to hear,

BASSUS.



I waited long, and sought the Lord, and pa-tiently did bear;



At length to me he did accord, my voice and cry to hear,

H



The man [is blest that doth provide for such as nee—dy be ;



For in the season pe—ri—lous the Lord will set him free!

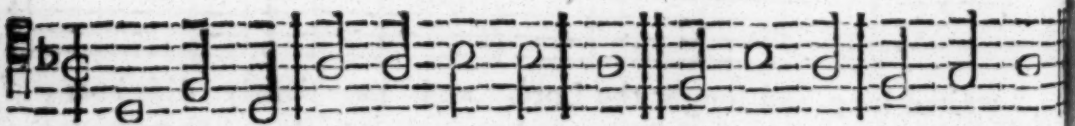


And he will keep him safe, and make him happy in the Land,



And not de—li—ver him in—to his e—nemy's strong hand.

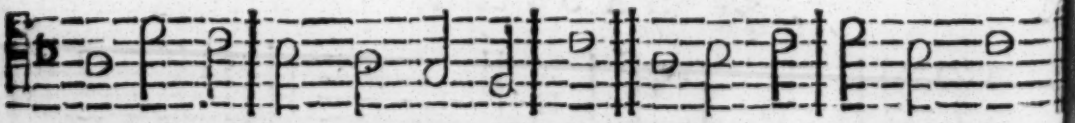
TENOR, or Plain-song.



The man is blest that doth provide for such as nee—dy be ;



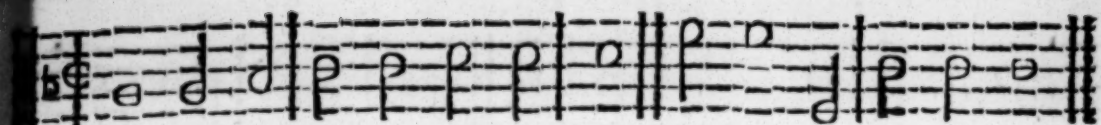
For in the season pe—ri—lous the Lord will set him free!



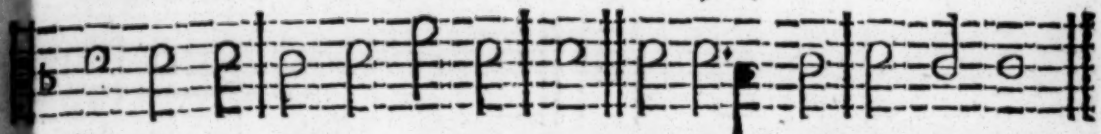
And he will keep him safe, and make him happy in the Land,



And not de—li—ver him in—to his e—nemy's strong hand.



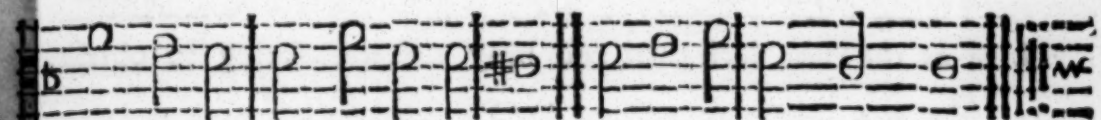
The man is blest that doth provide for such as nee—dy be;



For in the season pe—ri—lous the Lord will set him free!



And he will keep him safe, and make him happy in the Land,



And not de—li—ver him in—to his e—nemy's strong hand.

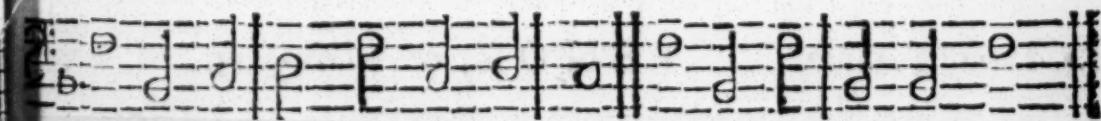
BASSUS.



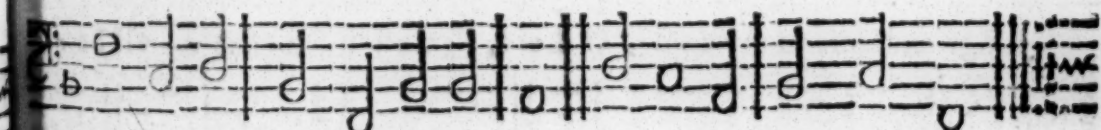
The man is blest that doth provide for such as nee—dy be;



For in the season pe—ri—lous the Lord will set him free!



And he will keep him safe, and make him happy in the Land,



And not de—li—ver him in—to his e—nemy's strong hand.



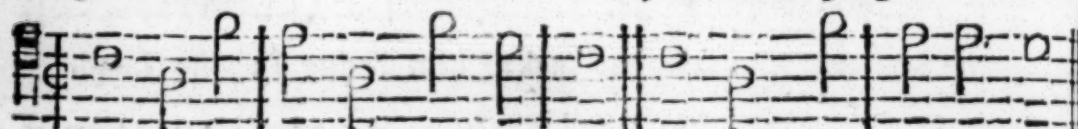
Like as the Hart doth pant and bray the well-spring to obtain,



So doth my soul desire al-way with thee, Lord, to remain.

Bangor Tune.

TENOR, or *Plain-song.*



Like as the Hart doth pant and bray the well-spring to obtain,

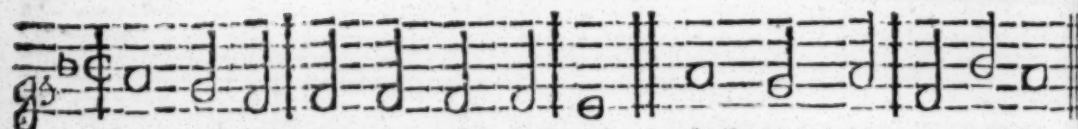


So doth my soul desire al-way with thee, Lord, to remain.

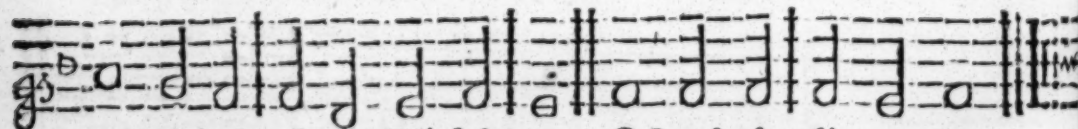
Psalm 43.

CANTUS.

Tho. R. B. of M.



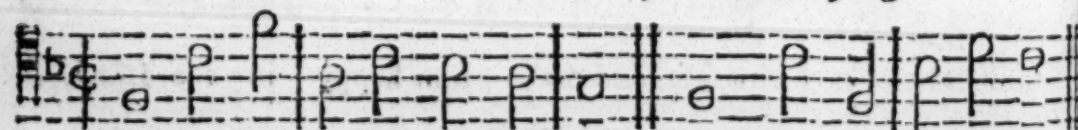
Judge and defend my cause, O Lord, 'gainst them that e—vil be :



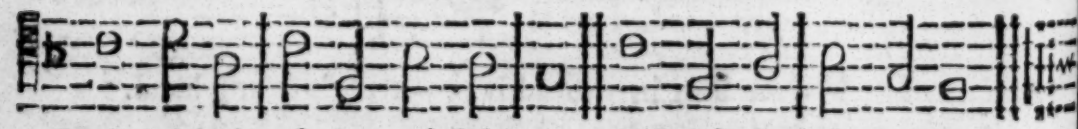
From wicked and de—ceitful men, O Lord, de—li—ver me.

St. David's Tune.

TENOR, or *Plain-song.*



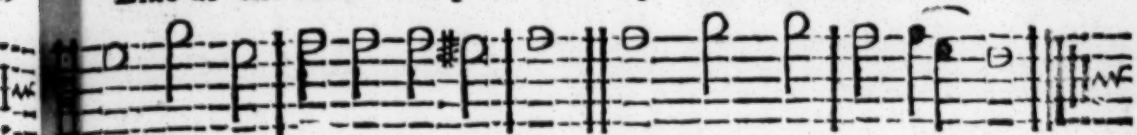
Judge and defend my cause, O Lord, 'gainst them that e—vil be :



From wicked and de—ceitful men, O Lord, de—li—ver me.

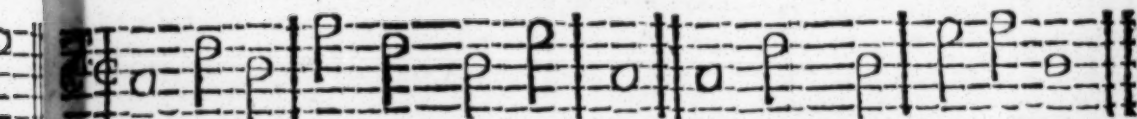


Like as the Hart doth pant and bray the well-spring to obtain,



So doth my soul desire al-way with thee, Lord, to remain.

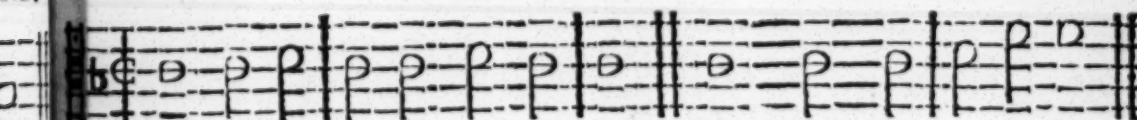
BASSUS.



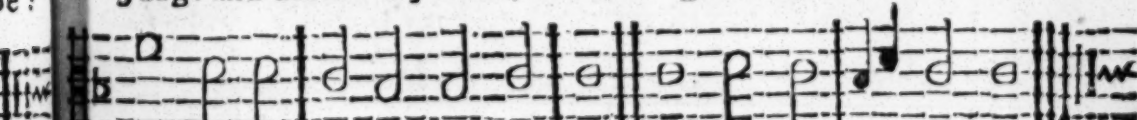
Like as the Hart doth pant and bray the well-spring to obtain,



So doth my soul desire al-way with thee, Lord, to remain.



Judge and defend my cause, O Lord, 'gainst them that e-vil be:

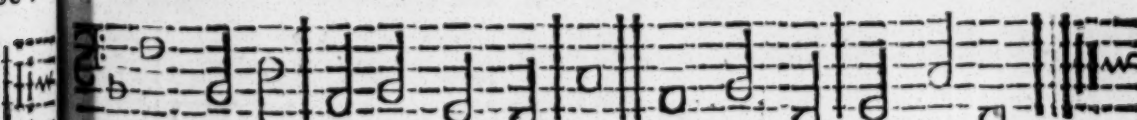


From wicked and de-ceitful men, O Lord, de-li-ver me.

BASSUS.



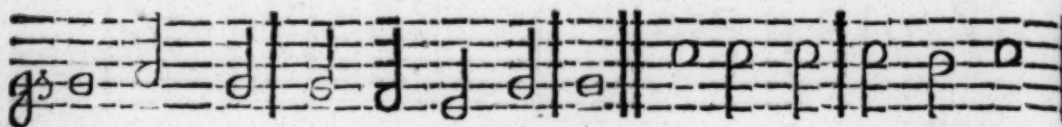
Judge and defend my cause, O Lord, 'gainst them that e-vil be:



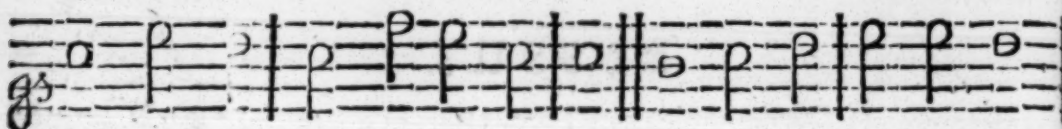
From wicked and de-ceitful men, O Lord, de-li-ver me:



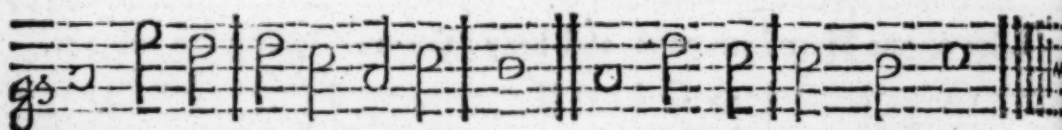
Our ears have heard our fathers tell, and rev'rent—ly record,



The wondrous works that thou hast done in antient time, O Lord.

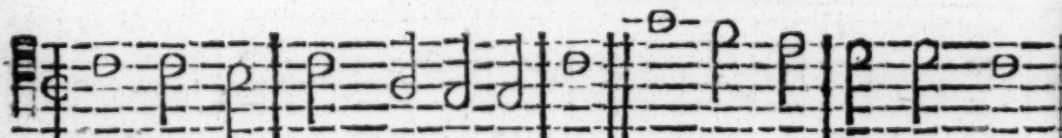


How thou didst drive the heathen out with a most pow'rful hand,

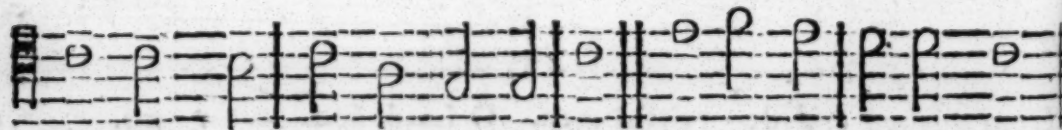


Planting our fathers in their place, and gav'st to them their land.

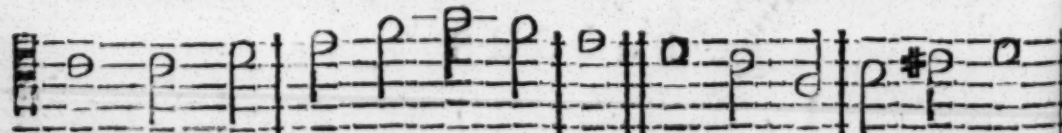
TENOR, or Plain-song.



Our ears have heard our fathers tell and rev'rent—ly record,



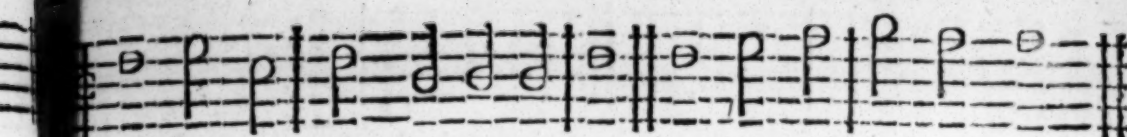
The wondrous works that thou hast done in ancient time, O Lord.



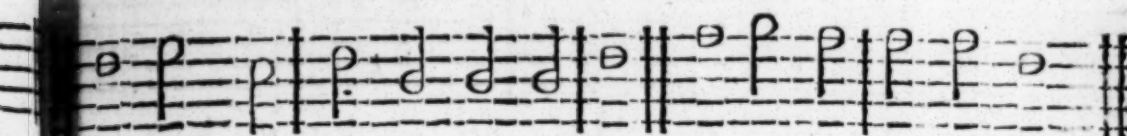
How thou didst drive the heathen out with a most pow'rful hand,



Planting our fathers in their place, and gav'st to them their land.



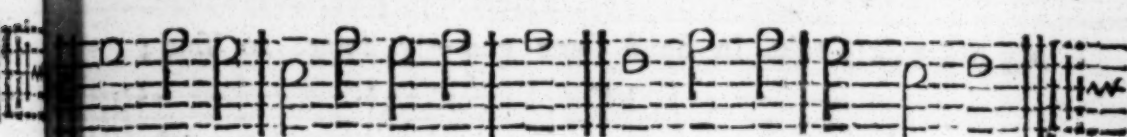
Our ears have heard our fathers tell, and rev'rent—ly record,



The wondrous works that thou hast done in antient time, O Lord.

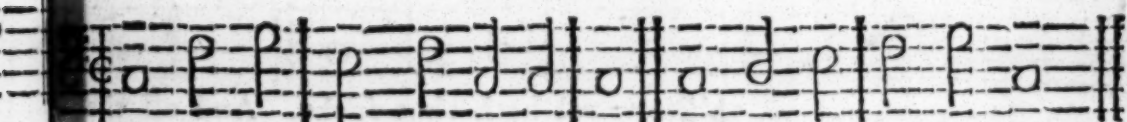


How thou didst drive the heathen out with a most pow'rful hand,

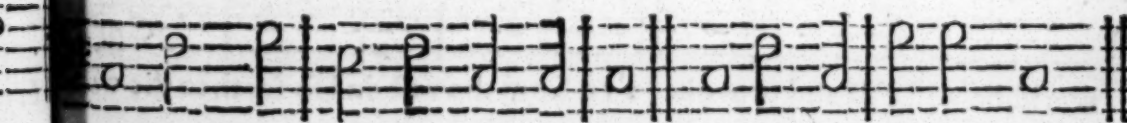


Planting our fathers in their place, and gav'st to them their land.

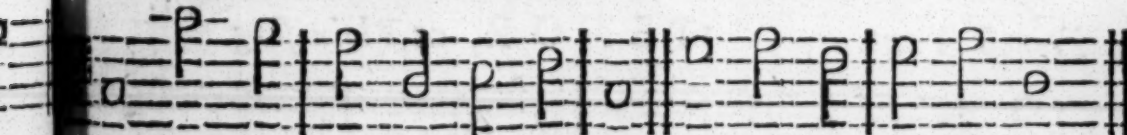
BASSUS.



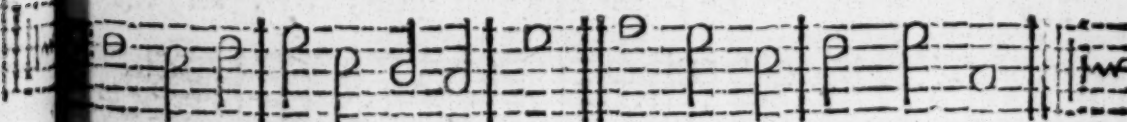
Our ears have heard our fathers tell, and rev'rent—ly record,



The wondrous works that thou hast done in antient time O Lord.



How thou didst drive the heathen out with a most pow'rful hand,



Planting our fathers in their place, and gav'st to them their land.



My heart doth take in hand some god—ly song to sing;



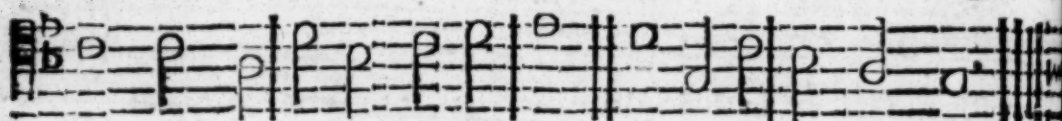
The praise that I shall shew therein per-taineth to the King.

Ludlow Tune.

TENOR, or Plain-song.



My heart doth take in hand some god—ly song to sing;

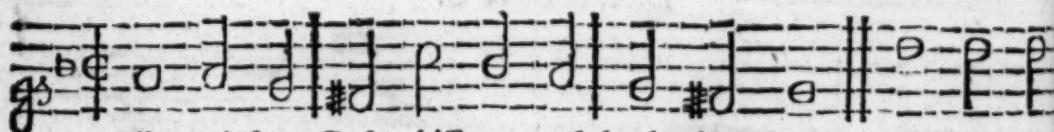


The praise that I shall shew therein per-taineth to the King.

Psalm 50.

CANTUS.

Edward Blanks.



The mighty God, th'Eter—nal hath thus spoke, And all the



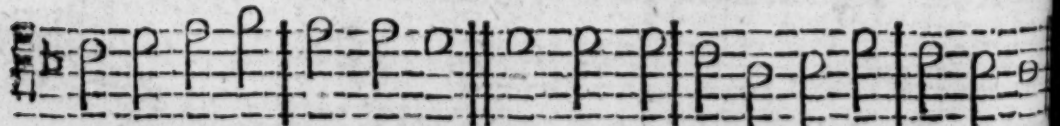
world he will call and provoke; e'vn from the east and so forth to the west

French Tune.

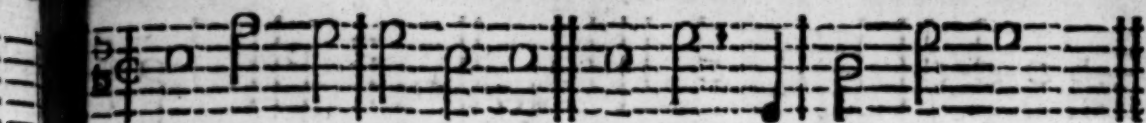
TENOR, or Plain-song.



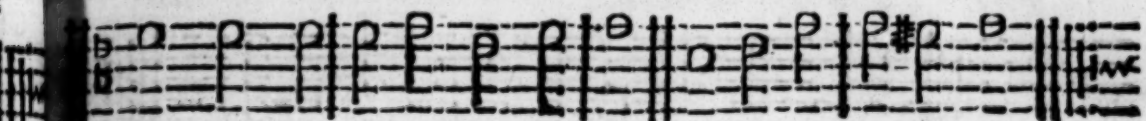
The mighty God, th'Eter—nal hath thus spoke, And all the



world he will call and provoke; Ey'n from the east and so forth to the west



My heart doth take in hand some god—ly song to sing;

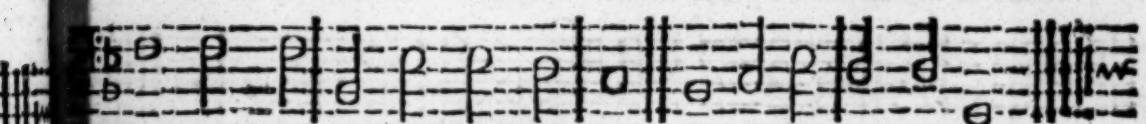


The praise that I shall shew therein per-taineth to the King.

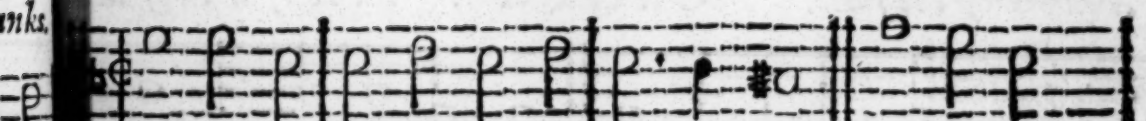
BASSUS.



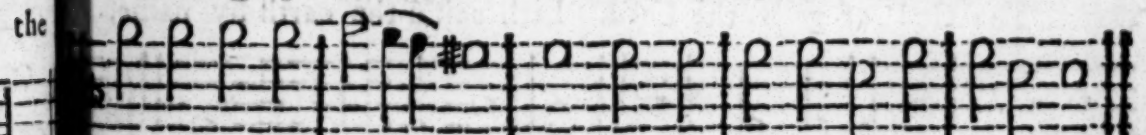
My heart doth take in hand some god—ly song to sing;



The praise that I shall shew therein pertaineth to the King.

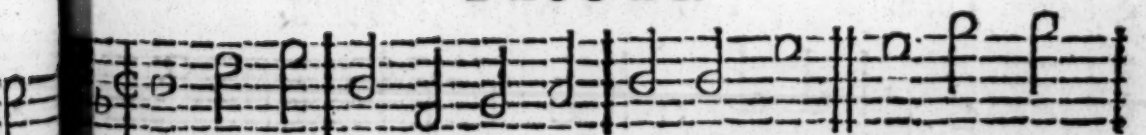


The mighty God, th'Eter—nal hath thus spoke, And all the

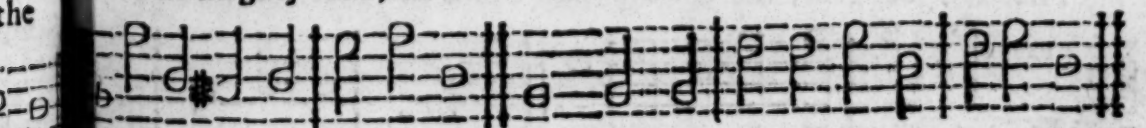


world he will call and provoke; e'vn from the east and so forth to the west.

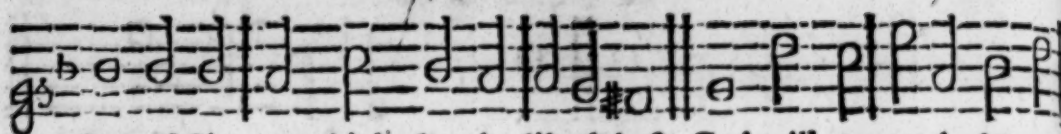
BASSUS.



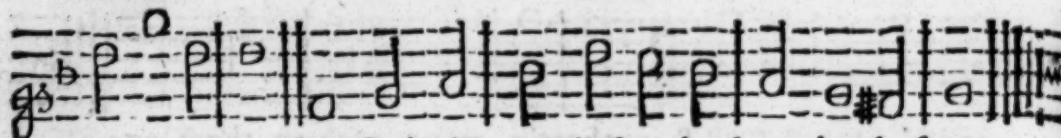
The mighty God, th'Eter—nal hath thus spoke, And all the



world he will call and provoke; e'vn from the east and so forth to the west.

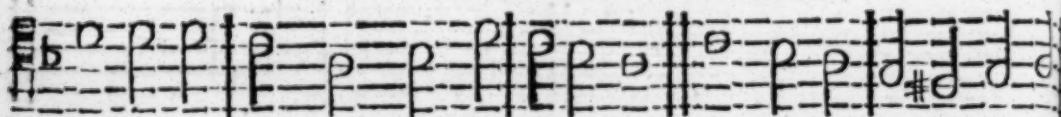


Out of Si—on, which place he liketh best, God will appear in beauty

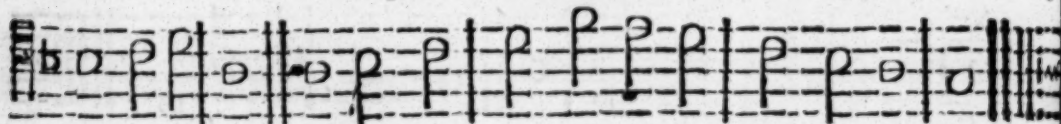


most excellent, Our God will come before that long time be spent.

TENOR, or *Plain-song*.



Out of Si—on, which place he liketh best, God will appear in beauty

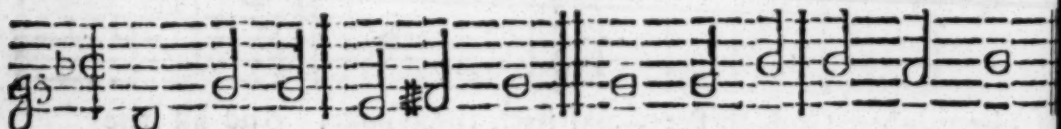


most excellent, Our God will come before that long time be spent.

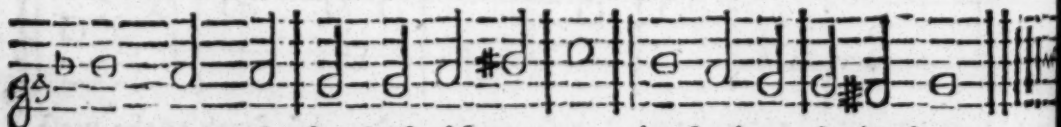
Another of the same.

CANTUS.

M. Peirson B. of M.



The God of gods, the Lord, hath call'd the earth by name,



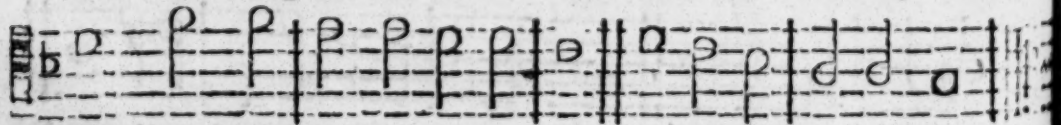
From whence the sun doth rise un—to the setting of the same.

Southwel Tune.

TENOR, or *Plain-song*.



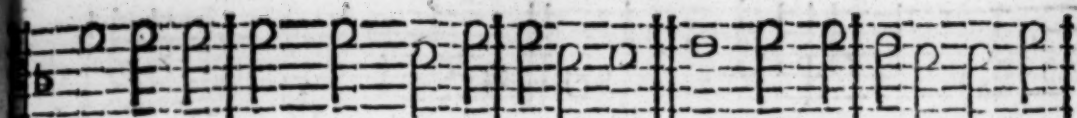
The God of gods, the Lord, hath call'd the earth by name,



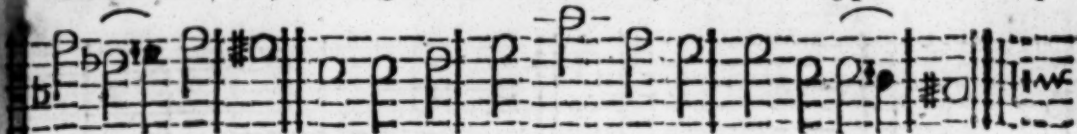
From whence the sun doth rise un—to the setting of the same.

MEDIUS.

59

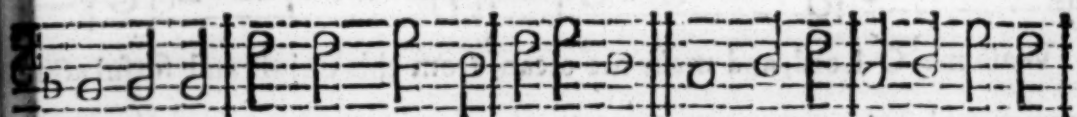


Out of Si—on, which place he liketh best, God will appear in beauty

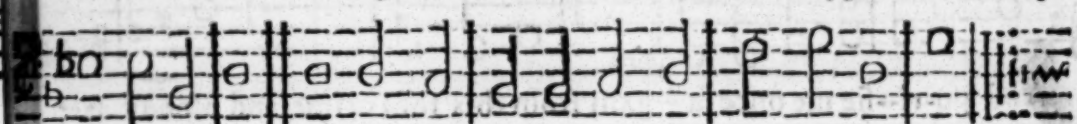


most excel--lent, Our God will come before that long time be spent.

BASSUS.



Out of Si--on, which place he liketh best, God will appear in beauty

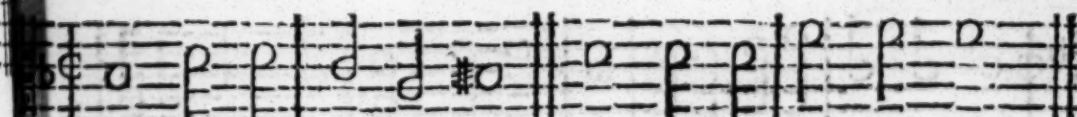


most excellent, Our God will come before that long time be spent.

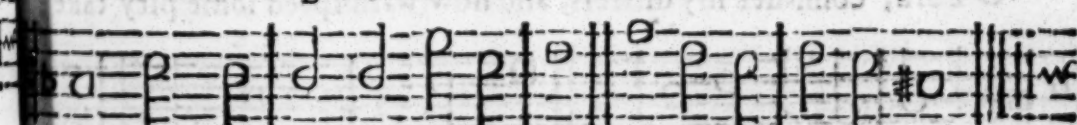
Another of the same.

MEDIUS.

M. Peirson B. of M.



The God of gods, the Lord, hath call'd the earth by name,

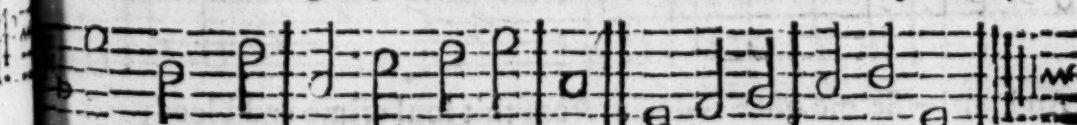


From whence the sun doth rise un—to the setting of the same.

BASSUS.



The God of gods, the Lord, hath call'd the earth by name,



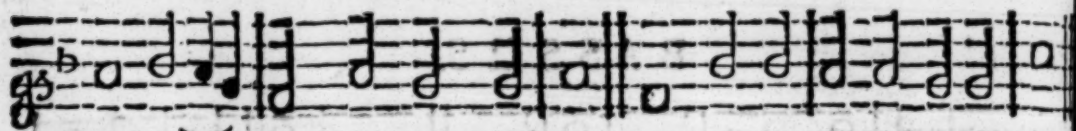
From whence the sun doth rise un—to the setting of the same.



O Lord, con-sider my distress, and now with speed some pity take;



My sins forgive, my faults redress, good Lord, for thy great mercies sake



Wash me O Lord, and make me clean, from this unjust and sinful act;



And pu-ri-fie me once a-gain from this foul crime and bloody fact.

TENOR, or Plain-song.



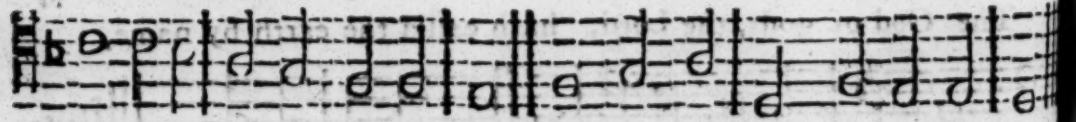
O Lord, con-sider my distress, and now with speed some pity take;



My sins forgive my faults redress, good Lord, for thy great mercies sake



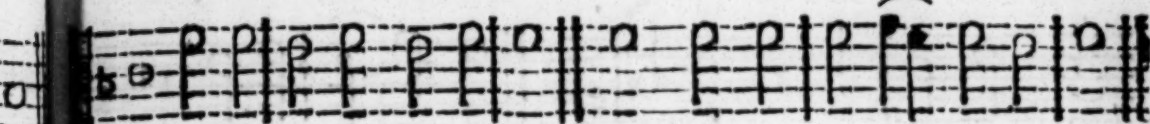
Wash me O Lord, and make me clean, from this unjust and sinful act;



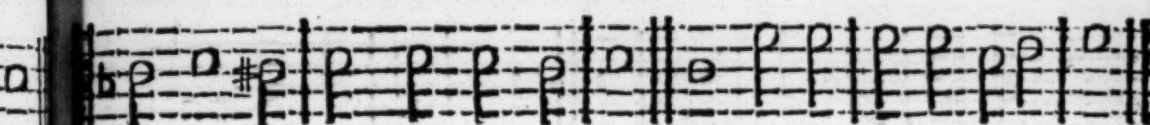
And pu-ri-fie me once a-gain from this foul crime and bloody fact.



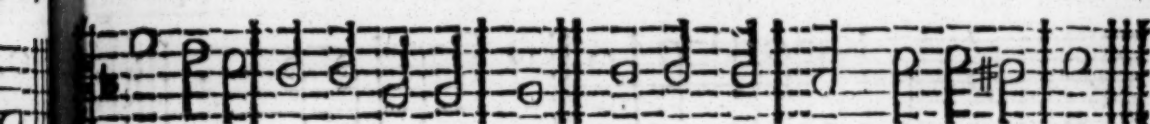
O Lord, consider my distress, and now with speed some pity take ;



My sins forgive my faults redress, good Lord, for thy great mercies sake.

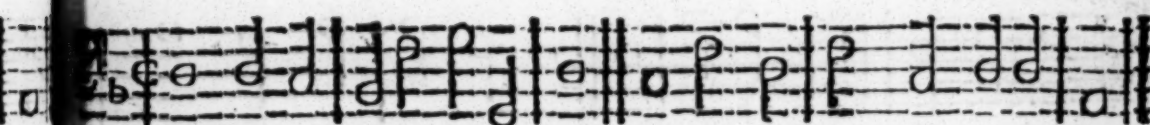


Wash me O Lord, and make me clean, from this unjust and sinful act ;



And pu-ri-fie me once a-gain from this foul crime and bloody fact.

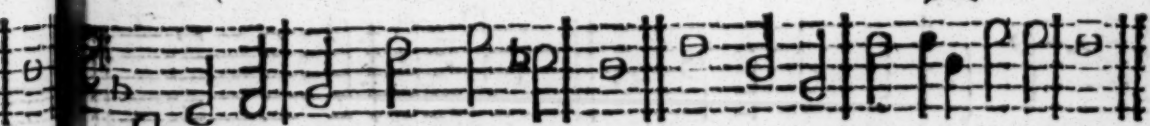
BASSUS.



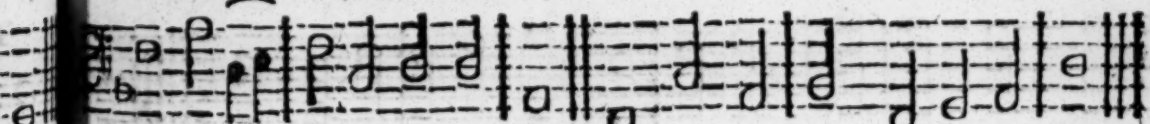
O Lord, consider my distress, and now with speed some pity take ;



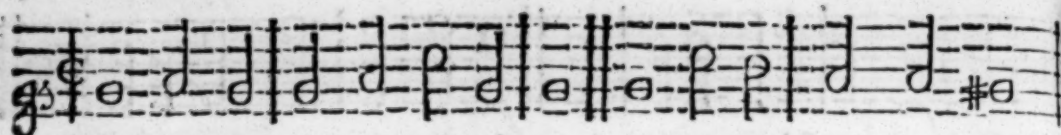
My sins forgive my faults redress, good Lord, for thy great mercies sake.



Wash me O Lord, and make me clean, from this unjust and sinful act ;



And pu-ri-fie me once a-gain from this foul crime and bloody fact.



Why dost thou tyrant boast abroad, thy wicked works to praise?



Dost thou not know there is a God whose mercies last always?

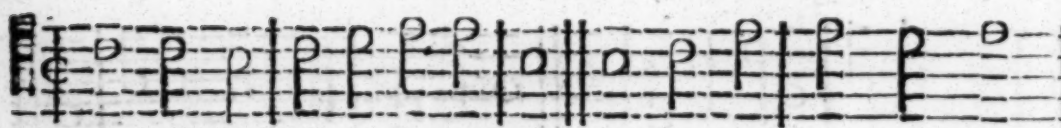


Why doth thy mind yet still device such wicked wiles to warp?

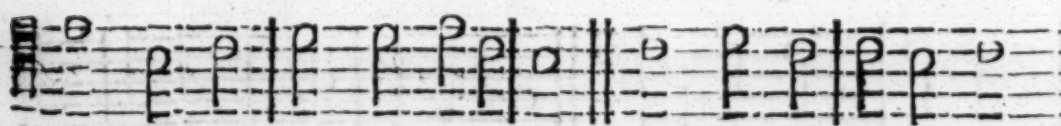


Thy tongue, untrue in forging lyes, is, like a Razor, sharp.

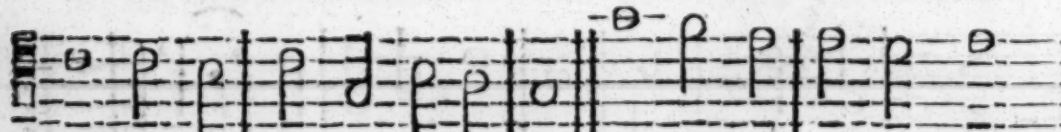
TENOR, or Plain-song.



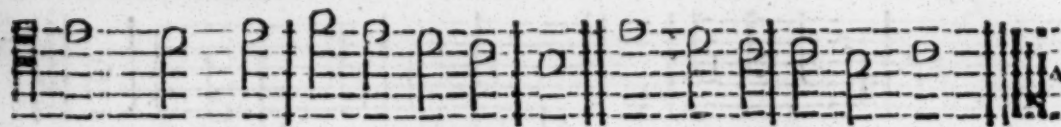
Why dost thou tyrant boast abroad, thy wicked works to praise?



Dost thou not know there is a God whose mercies last always?



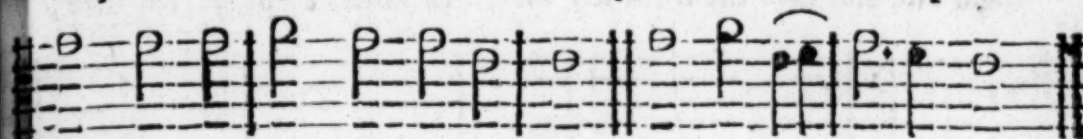
Why doth thy mind yet still device such wicked wiles to warp?



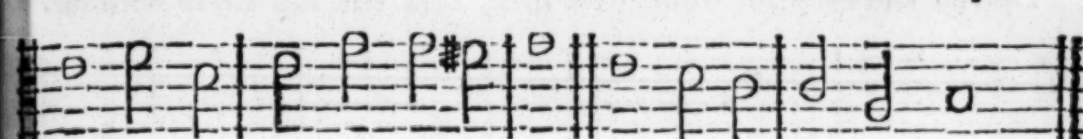
Thy tongue, untrue in forging lyes, is, like a Razor, sharp.



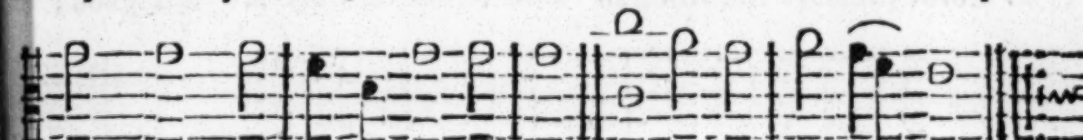
Why dost thou tyrant boast abroad, thy wicked works to praise?



Dost thou not know there is a God whose mercies last always?

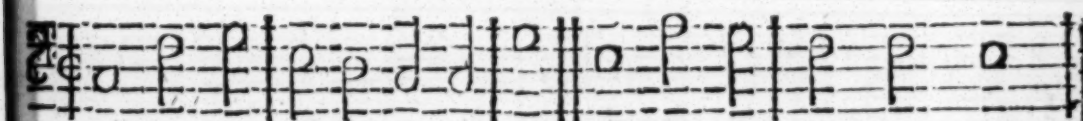


Why doth thy mind yet still device such wicked wiles to warp?

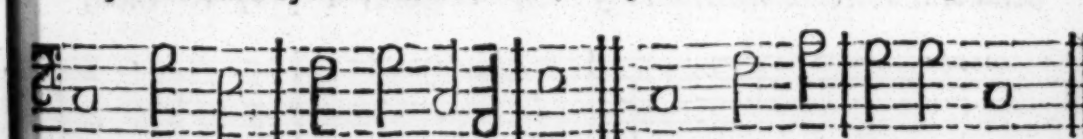


Thy tongue, untrue in forging lyes, is, like a Rozor, sharp.

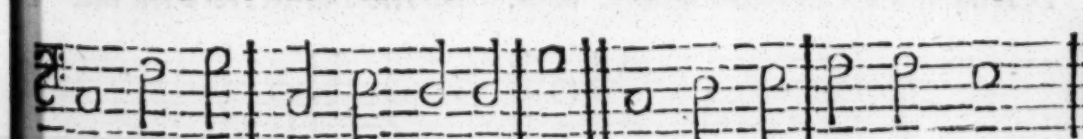
BASSUS.



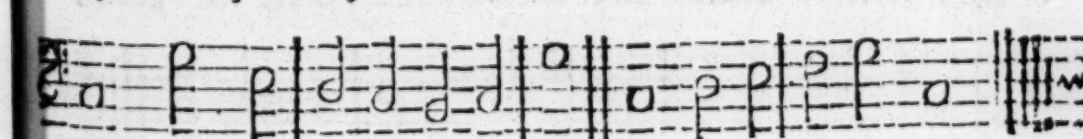
Why dost thou tyrant boast abroad, thy wicked works to praise?



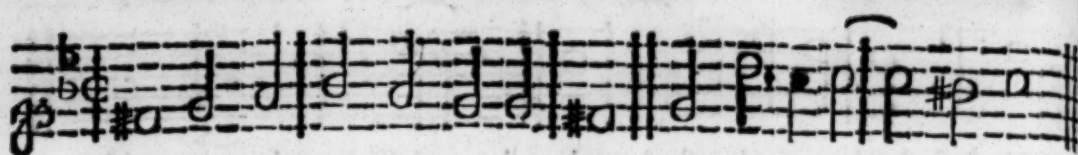
Dost thou not know there is a God whose mercies last always?



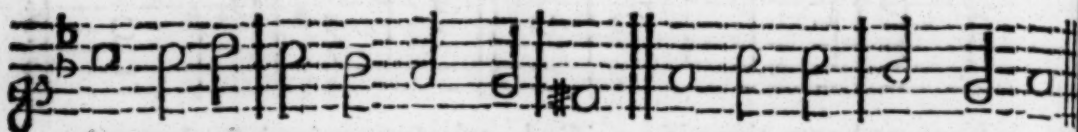
Why doth thy mind yet still device such wicked wiles to warp?



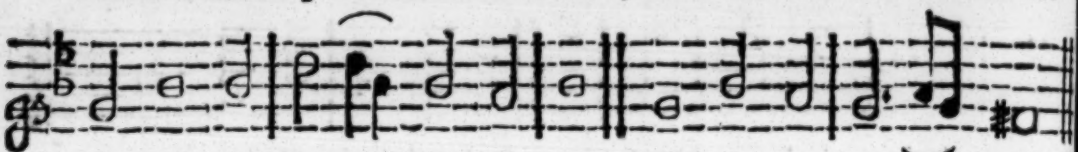
Thy tongue, untrue in forging lyes, is, like a Fazor, sharp.



Send aid, and save me from my foes, O Lord, I pray to thee;



Defend and keep me from those men, that rise and strive with me.

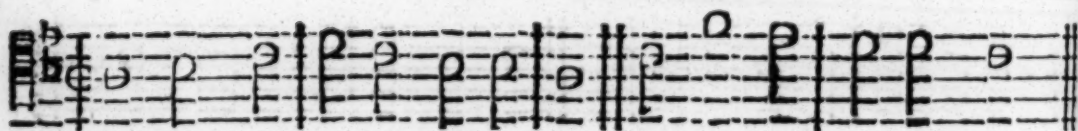


O Lord, preserve me from all those whose doings are not good;

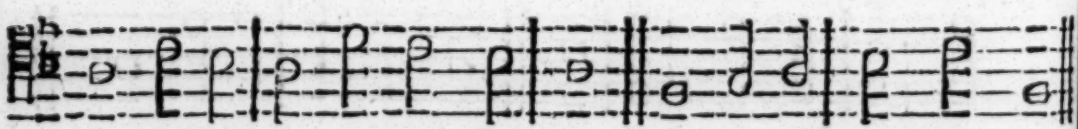


And set me sure and safe from them that thirst still af-ter Blood:

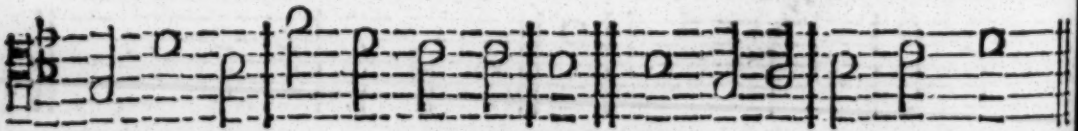
TENOR, or *Plain-song*.



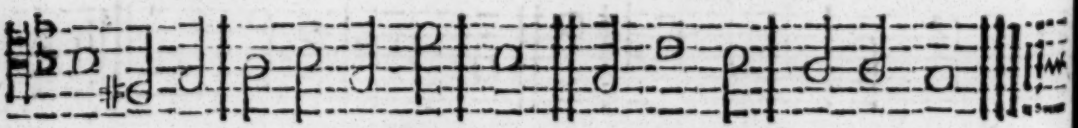
Send aid, and save me from my foes, O Lord, I pray to thee;



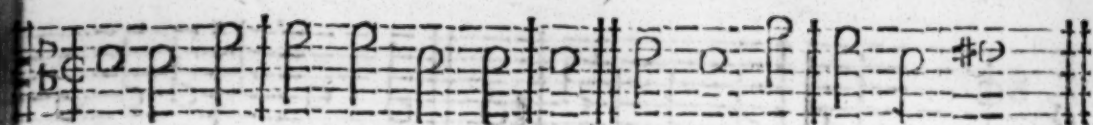
Defend and keep me from those men, that rise and strive with me.



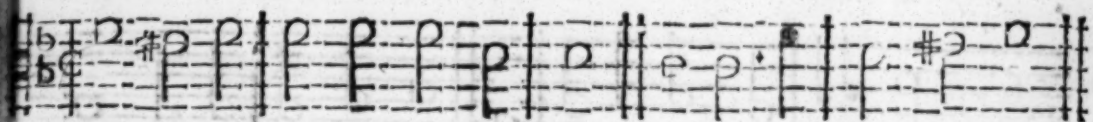
O Lord, preserve me from all those whose doings are not good;



And set me sure and safe from them that thirst still after Blood.



Send aid, and save me from my foes, O Lord, I pray to thee;



Defend and keep me from those men, that rise and strive with me.

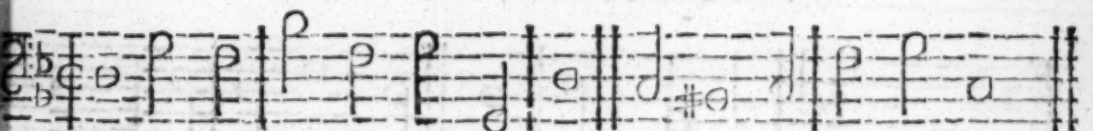


O Lord, preserve me from all those whose doings are not good;

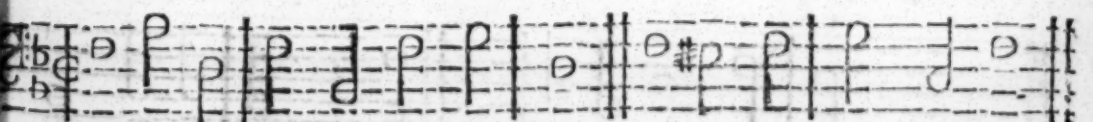


And set me sure and safe from them that thirst still after Blood.

BASSUS.



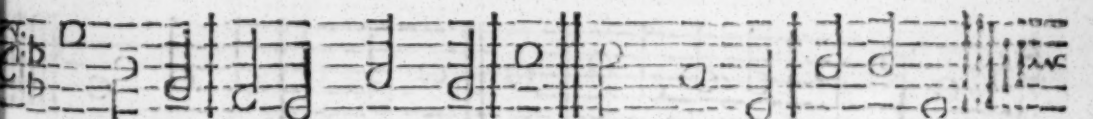
Send aid, and save me from my foes, O Lord, I pray to thee;



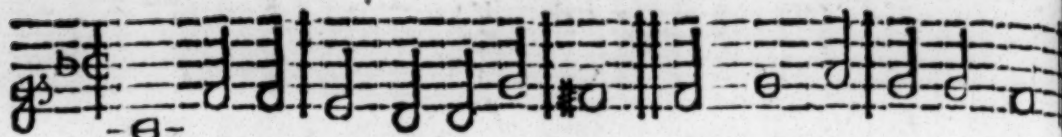
Defend and keep me from those men, that rise and strive with me.



O Lord, preserve me from all those whose doings are not good;



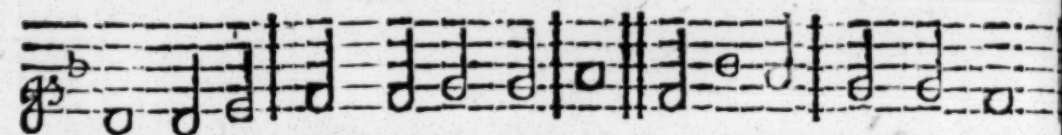
And set me sure and safe from them that thirst still after Blood.



Regard, O Lord, for I complain; and make my suit to thee;



Let not my words return in vain, but give an ear to me.

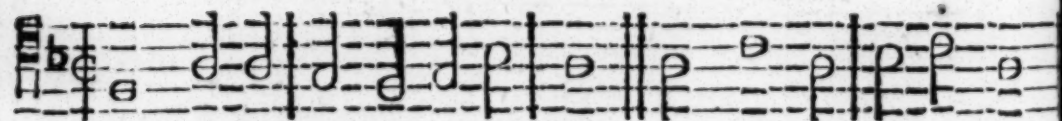


From out the coasts and utmost parts of all the earth, I cry,

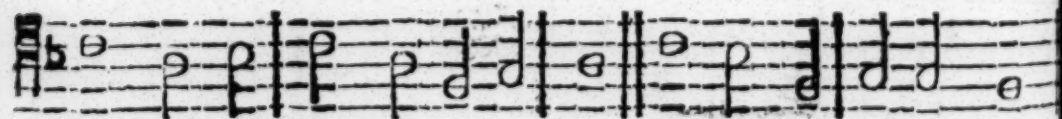


In grief and anguish of my heart to thee, O God, most high.

TENOR, or Plain-song.



Regard, O Lord, for I complain, and make my suit to thee;



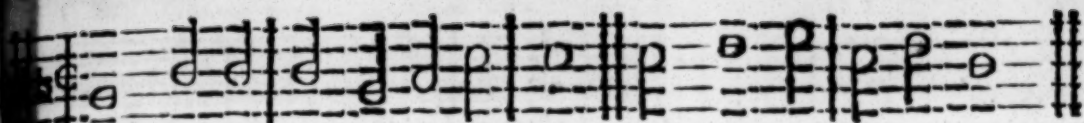
Let not my words return in vain, but give an ear to me.



From out the coast and utmost parts of all the earth, I cry,



In grief and anguish of my heart to thee, O God, most high:



Regard, O Lord, for I complain, and make my suit to thee;



Let not my words return in vain. but give an ear to me.

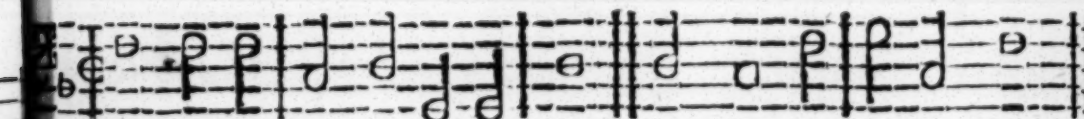


From out the coasts and utmosts parts of all the earth, I cry,

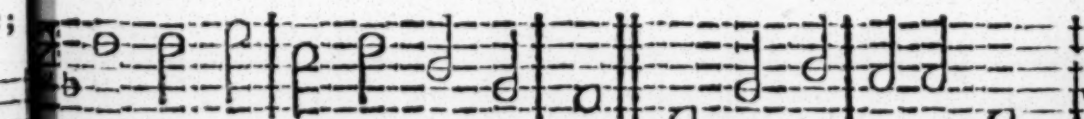


In grief and anguish of my heart to thee, O God, most high.

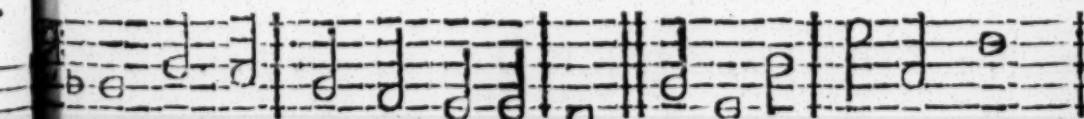
BASSUS.



Regard, O Lord, for I complain, and make my suit to thee?



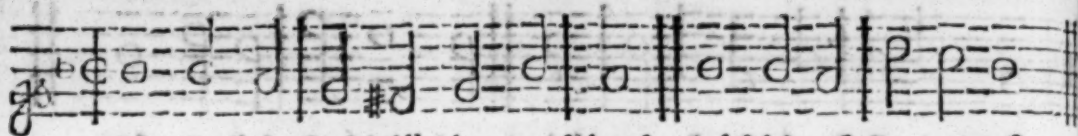
Let not my words return in vain, but give an ear to me.



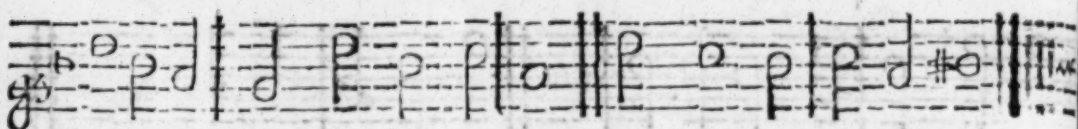
From out the coast sand utmosts part of all the earth, I cry,



In grief and anguish of my heart to thee, O God, most high.



My soul to God will give good heed, and him alone attend,



Because my health and hope to speed doth whole on him depend.

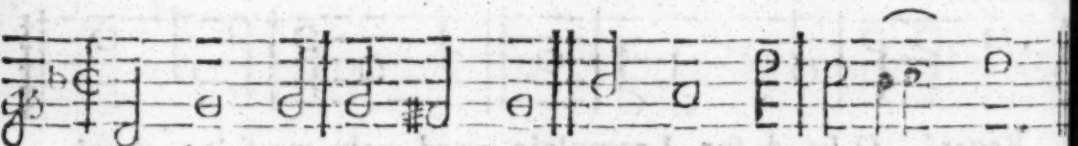
Windsor, or Eaton Tune. TENOR, or *Plain-song.*



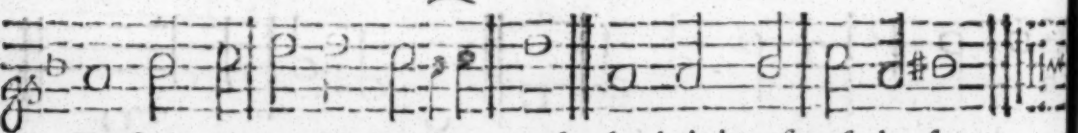
My soul to God will give good heed, and him alone attend,



Because my health and hope to speed doth whole on him depend.

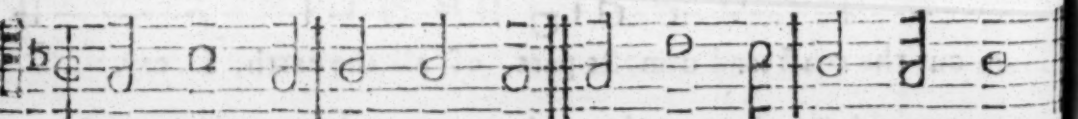


Have mer—cy on us, Lord, and grant to us thy grace

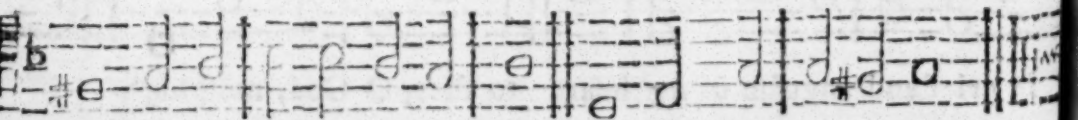


To shew to us do thou ac—cord the brightness of thy face.

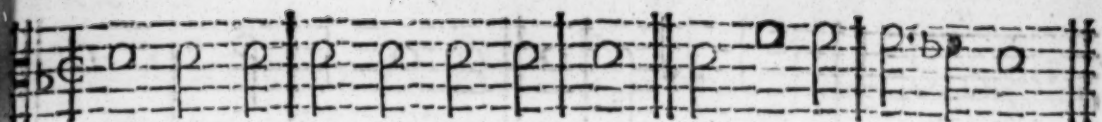
London, or Southwel Tune. TENOR, or *Plain-song.*



Have mer—cy on us, Lord, and grant to us thy grace



To shew to us do thou accord the brightness of thy face.



My soul to God will give good heed, and him alone attend,



Because my health and hope to speed doth whole on him depend.

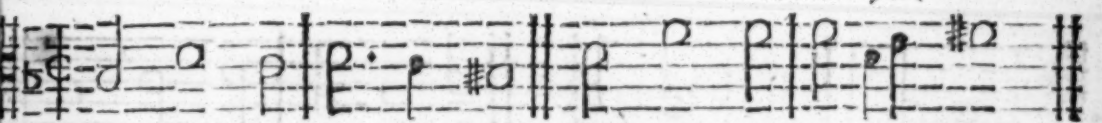
BASSUS.



My soul to God will give good heed, and him alone attend,



Because my health and hope to speed doth whole on him depend.

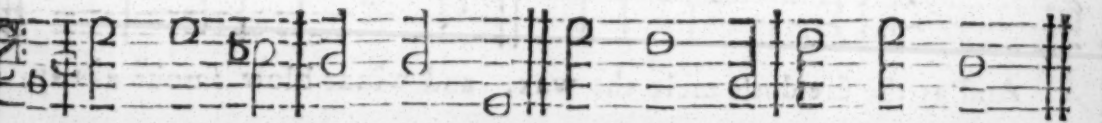


Have mer-cy on us, Lord, and grant to us thy grace



To shew to us do thou ac-cord the brightness of thy face.

BASSUS.



Have mer-cy on us, Lord, and grant to us thy grace



To shew to us do thou accord the brightness of thy face,



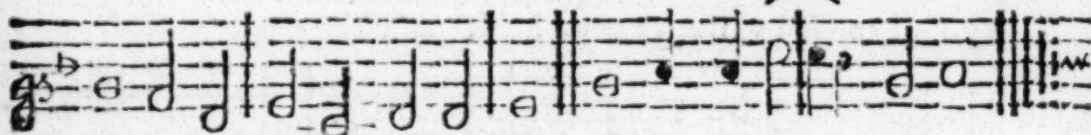
Let God a-rise, and then his foes will turn themselves to flight,



His e-ne-mies for fear shall run, and scatter out of fight.

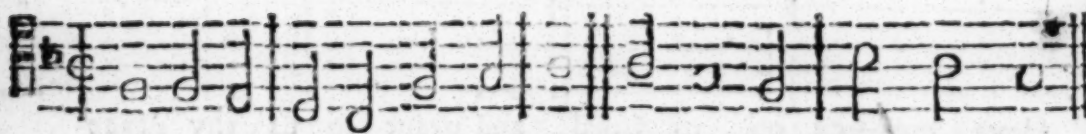


And as the fire doth melt the wax, and winds blow smoke a-way,

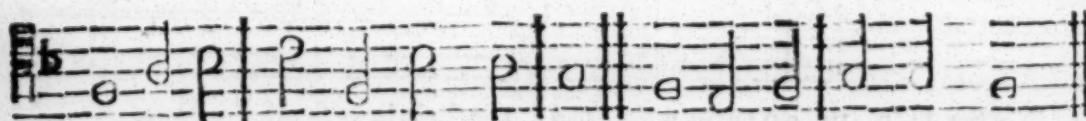


So in the presence of the Lord the wicked shall decay.

TENOR, or Plain-song.



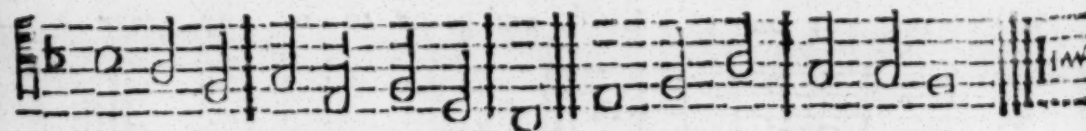
Let God a-rise, and then his foes will turn themselves to flight,



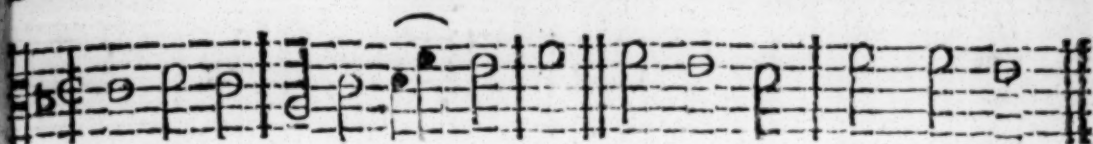
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And as the fire doth melt the wax, and winds blow smoke a-way,



So in the presence of the Lord the wicked shall decay.



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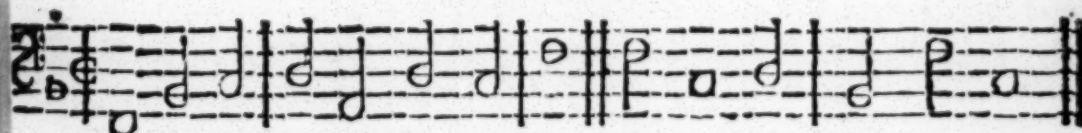


And as the fire doth melt the wax, and winds blow smoke a-way,

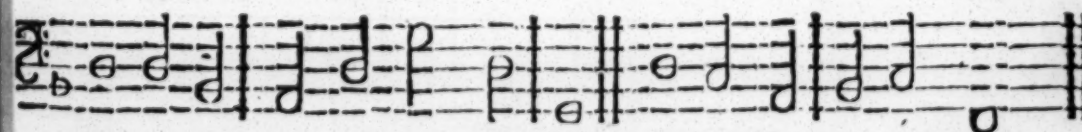


So in the presence of the Lord the wicked shall decay.

B A S S U S.



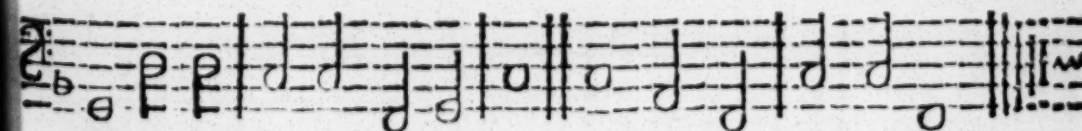
Let God a-rise, and then his foes and turn themselves to flight,



His e-ne-mies for fear shall run, and scatter out of sight.



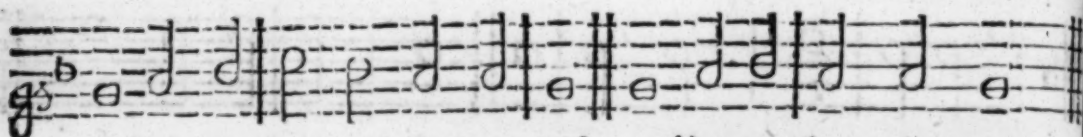
And as the fire doth melt the wax, and winds blow smoke a-way,



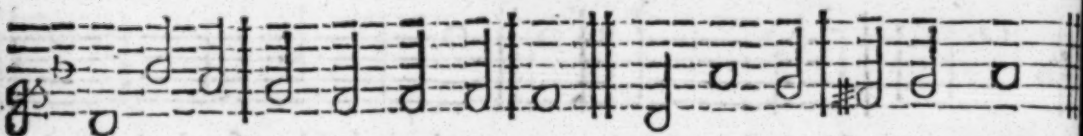
So in the presence of the Lord the wicked shall decay.



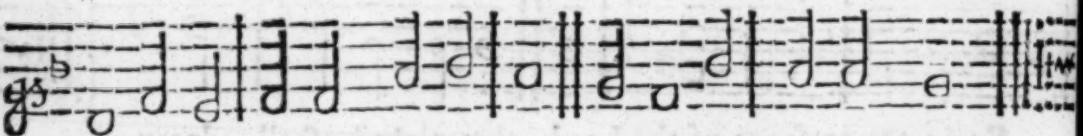
Save me, O God, and that with speed, because the waters do



So ve—ry near my soul proceed, and enter there—in—to.

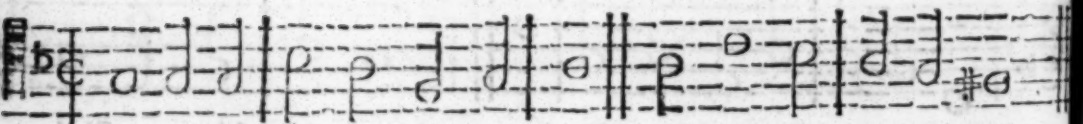


I sink full deep in mire and clay, where I can feel no ground:

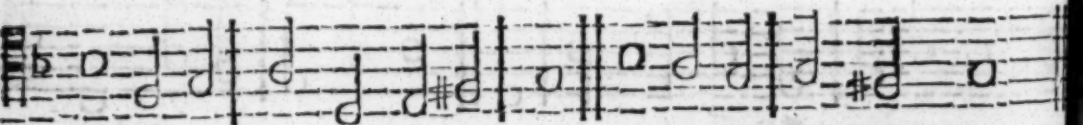


And in deep water, where I may most sudden—ly be drown'd.

TENOR, or Plain-song.



Save me, O God, and that with speed, because the waters do



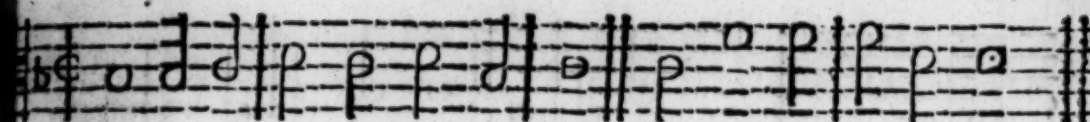
So ve—ry near my soul proceed, and enter there—in—to.



I sink full deep in mire and clay, where I can feel no ground:



And in deep water, where I may most sudden—ly be drown'd,



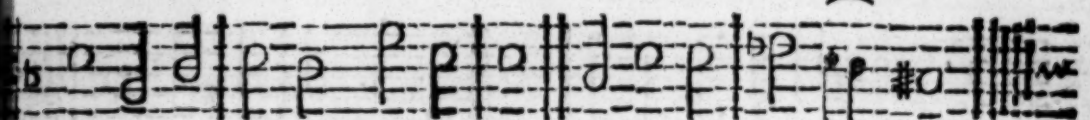
Save me, O God, and that with speed, because the waters do



So ve—ry near my soul proceed, and enter there—in—to.



I sink full deep in mire and clay, where I can feel no ground:

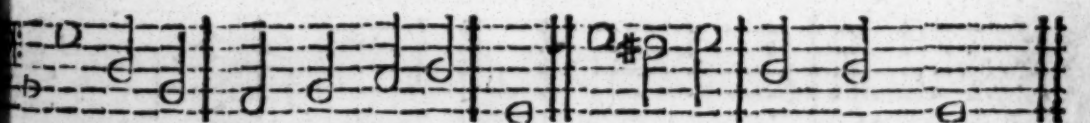


And in deep water, where I may most sudden—ly be drown'd.

BASSUS.



Save me, O God, and that with speed, because the waters do



So ve—ry near my soul proceed, and enter there—in—to.



I sink full deep in mire and clay, where I can feel no ground:



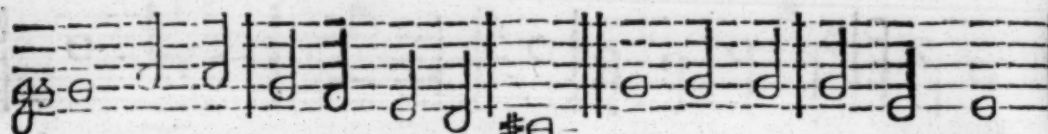
And in deep water, where I may most sudden—ly be drown'd.



My Lord, my God, in all distress my hope is whole in thee,



Then let no shame my soul oppress, nor once take hold on me.



As thou art just, defend me, Lord, and rid me out of dread;



Give ear, and to my suit record, and send me help at need.

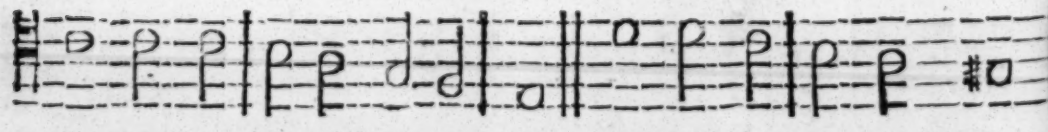
TENOR, or *Plain-song*.



My Lord, my God, in all distress my hope is whole in thee,



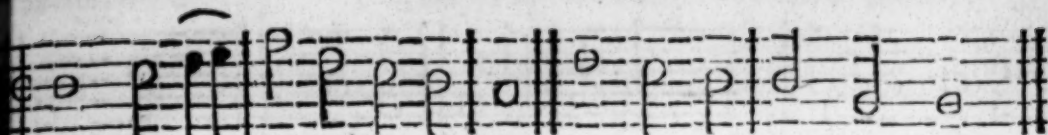
Then let no shame my soul oppress, nor once take hold on me.



As thou art just, defend me, Lord, and rid me out of dread;



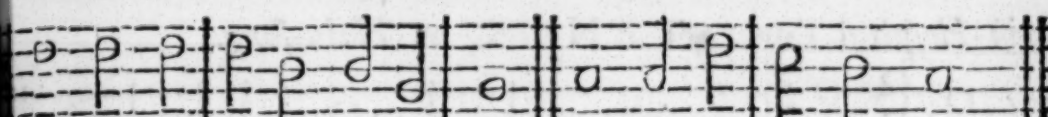
Give ear, and to my suit record, and send me help at need.



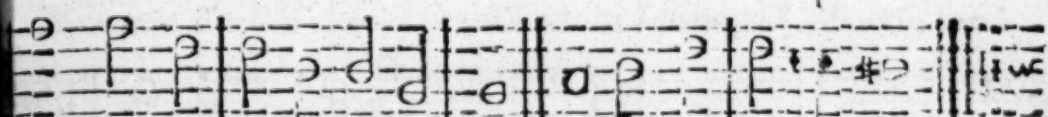
My Lord, my God, in all distress my hope is whole in thee,



Then let no shame my soul oppress, nor once take hold on me.

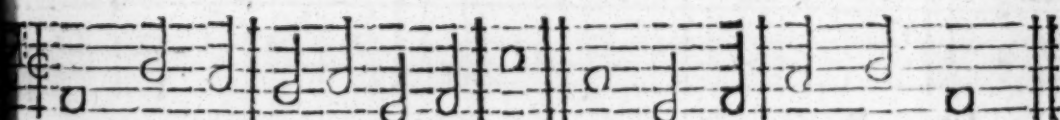


As thou art just, defend me, Lord, and rid me out of dread;



Give ear, and to my suit record, and send me help at need.

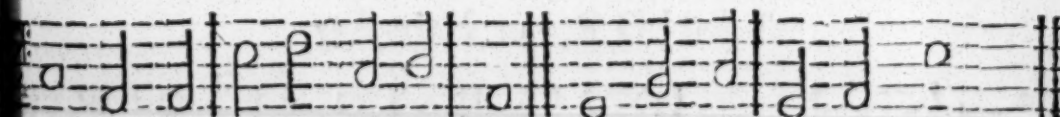
BASSUS.



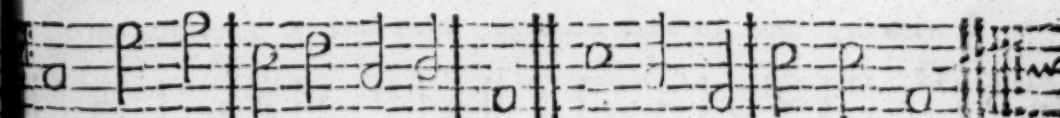
My Lord, my God, in all distress my hope is whole in thee,



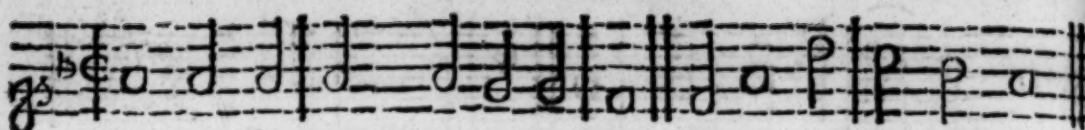
Then let no shame my soul oppress, nor once take hold on me.



As thou art just, defend me, Lord, and rid me out of dread;



Give ear, and to my suit re-cord, and send me help at need.

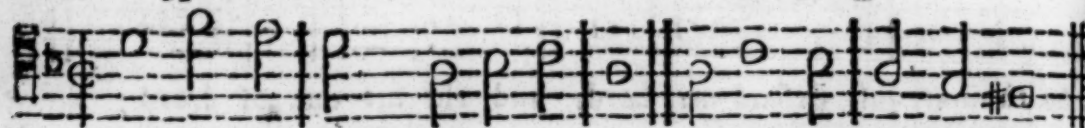


Lord, give thy Judgments to the King, therein instruct him well ;

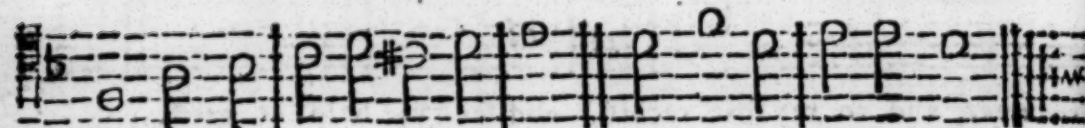


And with his Son, in e'ery thing, Lord, let thy Justice dwell.

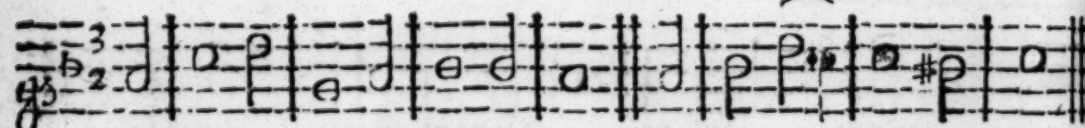
Christ-Hospital Tune. TENOR, or *Plain-song.*



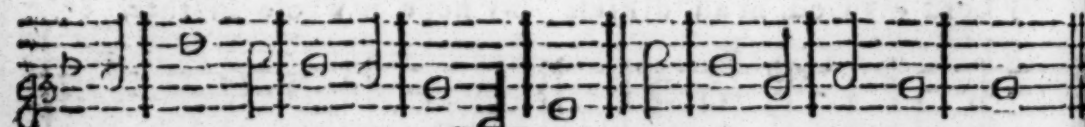
Lord, give thy Judgments to the King, therein instruct him well ;



And with his Son, in e'ery thing, Lord, let thy Justice dwell:

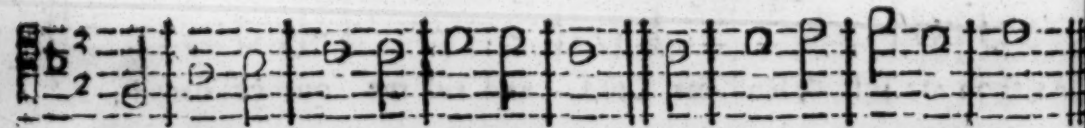


I with my voice to God did cry, who lent a gracious ear :

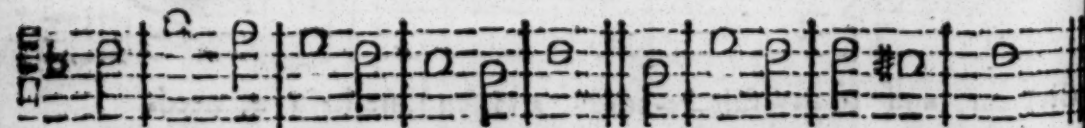


My voice I lift-ed up on high, and he my suit did hear.

TENOR, or *Plain-song.*

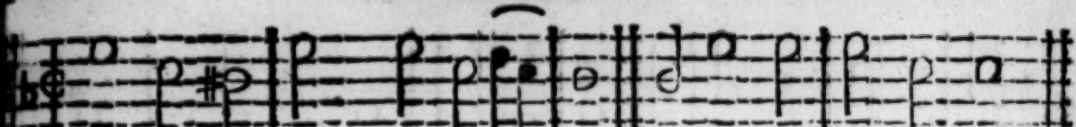


I with my voice to God did cry, who lent a gracious ear :



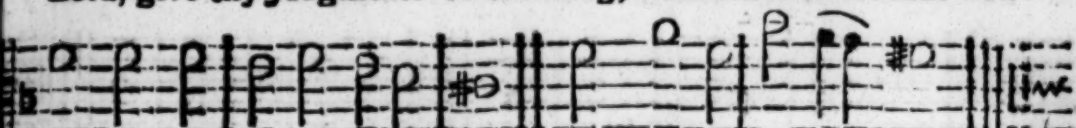
My voice I lifted up on high, and he my suit did hear.

ell;



Lord, give thy Judgments to the King, therein instruct him well :

ll;



And with his Son, in e'ery thing, Lord, let thy Justice dwell.

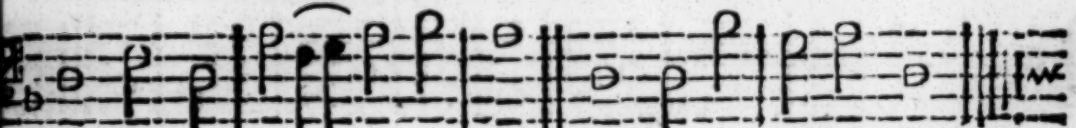
BASSUS.

ell;



Lord, give thy Judgments to the King, therein instruct him well ;

ll;



And with his Son, in e'ery thing, Lord, let thy Justice dwell.

son.

Psalm 77. Or 81. MEDIUS. Richard Allison.

r :



I with my voice to God did cry, who lent a gra-cious ear :

r.



My voice I lift-ed up on high, and he my suit did hear.

BASSUS.

r :

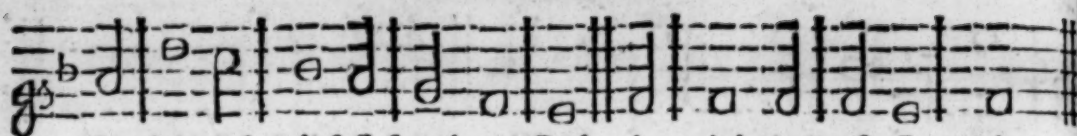


I with my voice to God did cry, who lent a gracious ear :

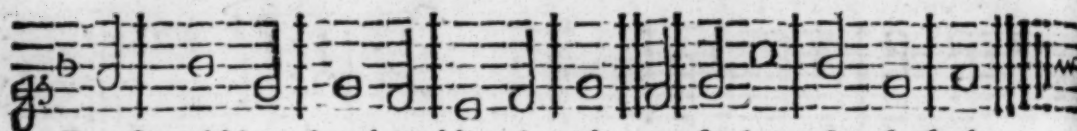
r.



My voice I lift-ed up on high, and he my suit did hear.

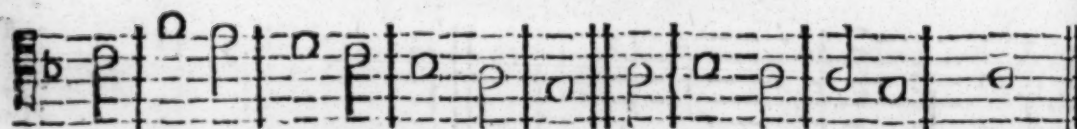


In time of grief I sought to God, by night no rest I took,

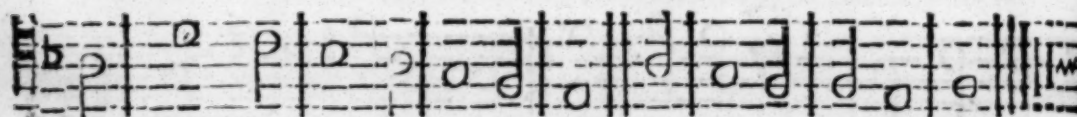


But stretch'd my hands to him abroad, my soul comfort forsook.

TENOR, or *Plain-song*.



In time of grief I sought to God, by night no rest I took,

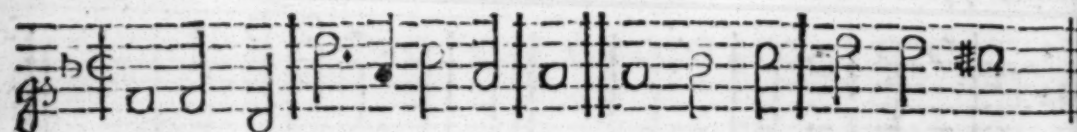


But stretch'd my hands to him abroad, my soul comfort forsook.

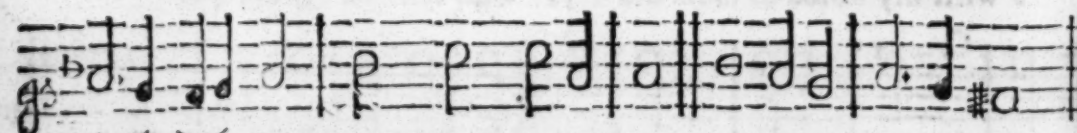
Psalm 78.

CANTUS.

M. Cavendish.

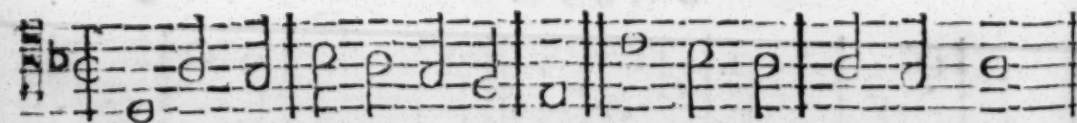


Attend, my people, to my law, and to my words incline;

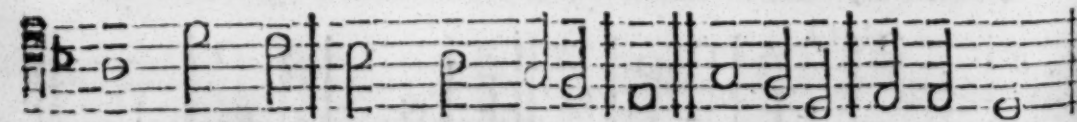


My mouth shall speak strange pa-ra-bles, and senten-ces divine,

TENOR, or *Plain-song*.



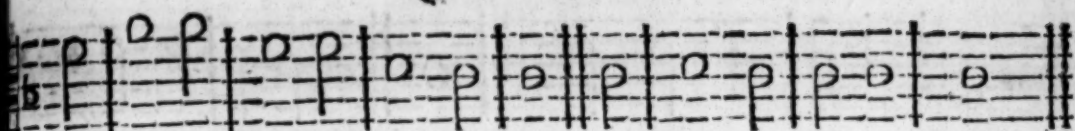
Attend, my people, to my law, and to my words incline;



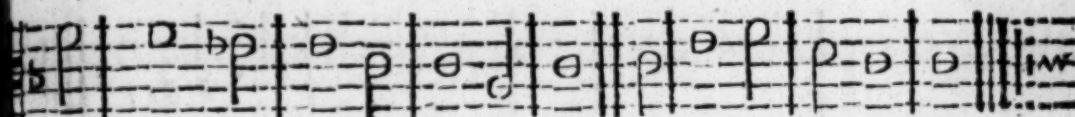
My mouth shall speak strange pa-ra-bles, and sentences divine.

MEDIUS.

79



In time of grief I fought to God, by night no rest I took,

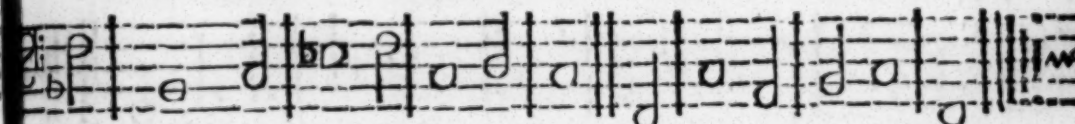


But stretch'd my hands to him abroad, my soul comfort forsook.

BASSUS.



In time of grief I fought to God, by night no rest I took,



But stretch'd my hands to him abroad, my soul comfort forsook.

b.

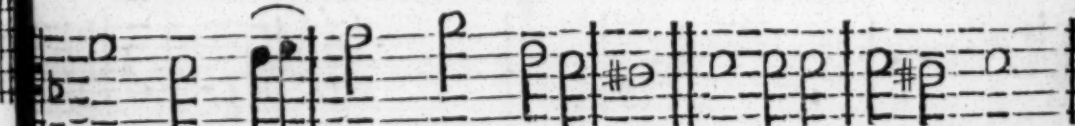
Psalm 78.

MEDIUS.

M. Cavendish.

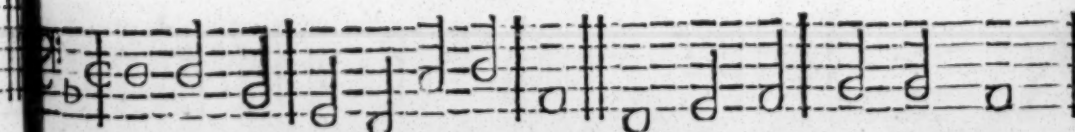


Attend, my people, to my law, and to my words incline;

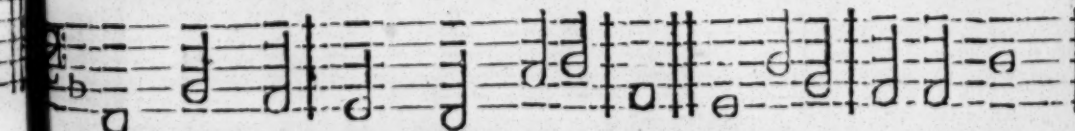


My mouth shall speak strange pa-ra-bles, and sentences divine.

BASSUS.

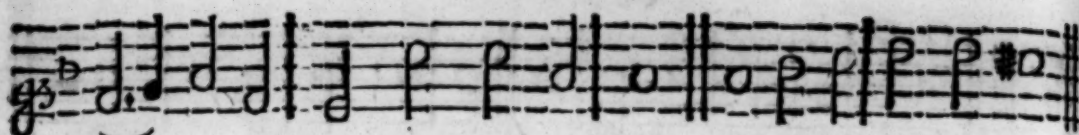


Attend, my people, to my law, and to my words incline;

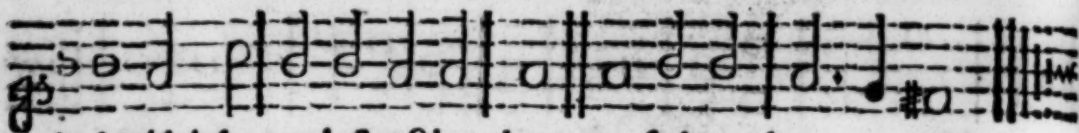


My mouth shall speak strange pa-ra-bles, and sentences divine.

CANTUS.

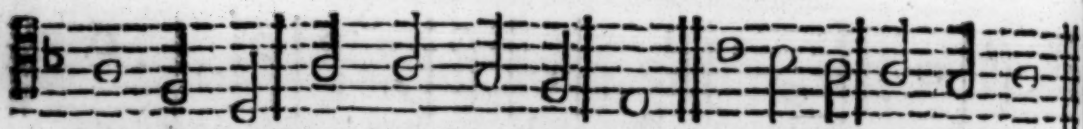


Which we ourselves have heard and learnt ev'n of our fathers old,



And which for our instruction them our fathers have us told.

TENOR, or Plain-song.



Which we ourselves have heard and learnt ev'n of our fathers old.

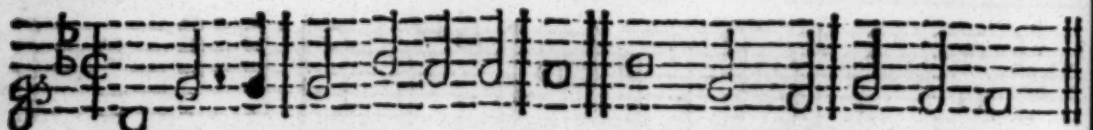


And which for our instruction them our fathers have us told.

Psalm 96.

CANTUS.

Tho. R. B. of M.



Sing ye with praise un-to the Lord, new songs with joy and mirth :

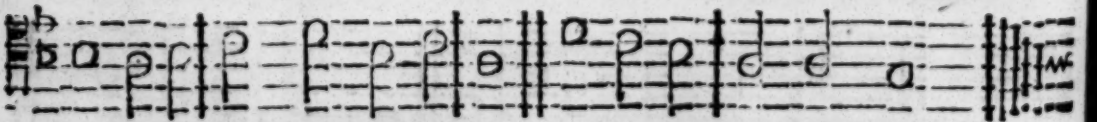


Sing un-to him with one ac-cord, all people on the earth.

TENOR, or Plain-song.



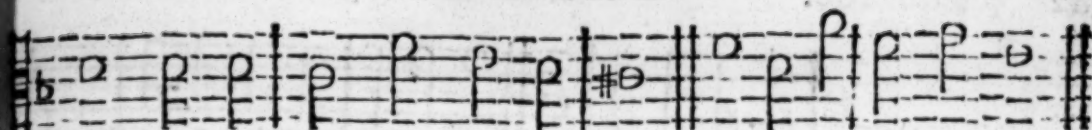
Sing ye with praise un-to the Lord, new songs with joy and mirth :



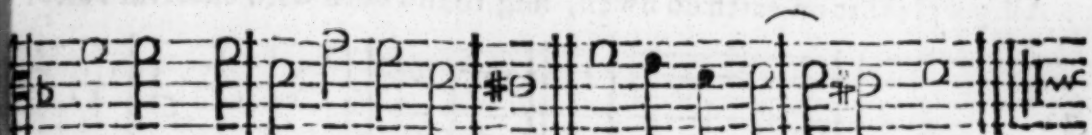
Sing unto him with one accord, all people on the earth.

MEDIUS.

81



Which we ourselves have heard and learnt ev'n of our fathers old,



And which for our instruction them our fathers have us told.

BASSUS.



Which we ourselves have heard and learnt ev'n of our fathers old,

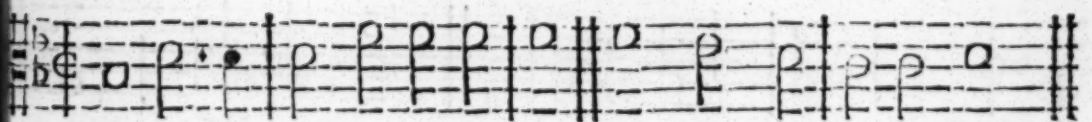


And which for our instruction them our fathers have us told.

Psalm 96.

MEDIUS.

Tho. R. B. of M.



Sing ye with praise un-to the Lord, new songs with joy and mirth:

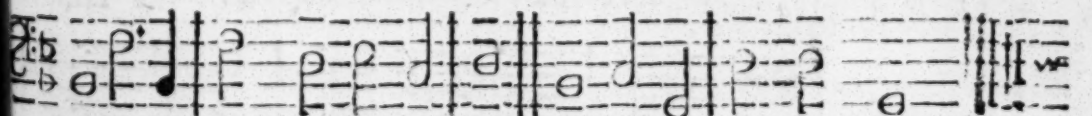


Sing un-to him with one accord, all people on the earth.

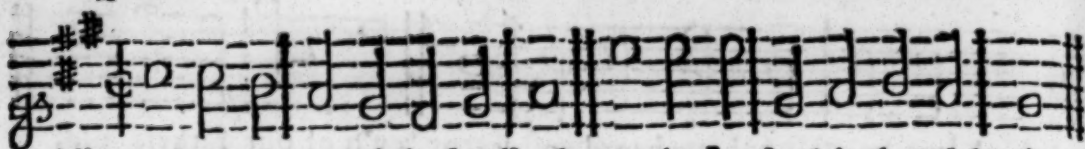
BASSUS.



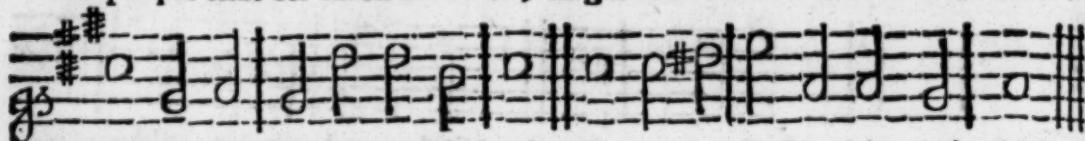
Sing ye with praise un-to the Lord, new songs of joy and mirth:



Sing unto him with one accord, all people on the earth.



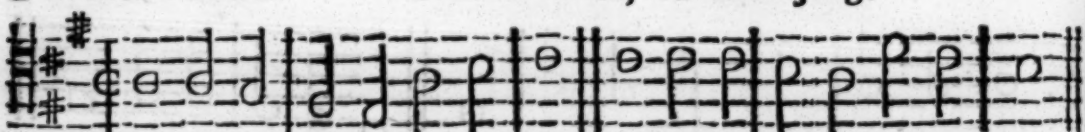
All people that on earth do dwell, sing to the Lord with cheerful voice :



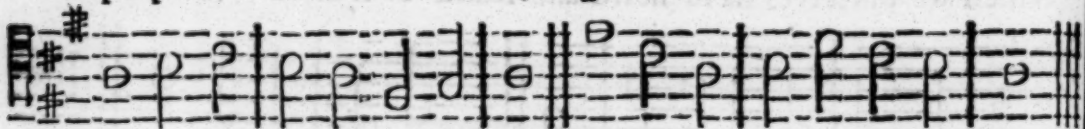
Him serve with fear his praise forth tell : come ye before him and rejoyce.

2 French Tune.

TENOR, or Plain-song.



All people that on earth do dwell, sing to the Lord with cheerful voice :



Him serve with fear his praise forth tell : come ye before him and rejoyce.

Psalm 103.

CANTUS.

E. Johnson.

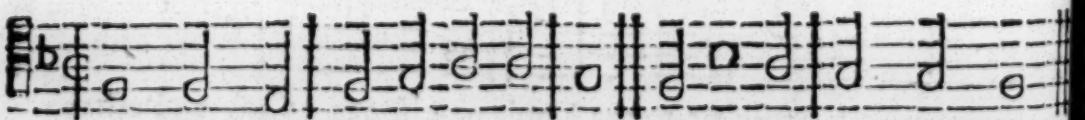


My soul, give laud un-to the Lord, my spirit do the same :



And all the secrets of my heart, praise ye his ho—ly name.

TENOR, or Plain-song.



My soul, give laud un-to the Lord, my spirit do the same :



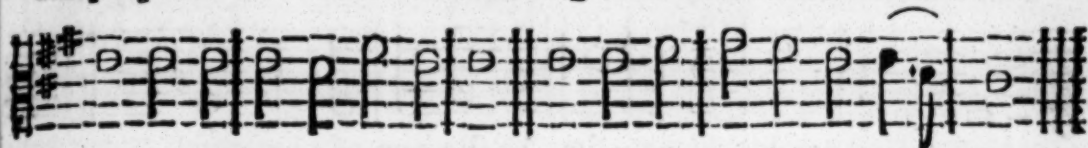
And all the secrets of my heart, praise ye his ho—ly name.

Psalm 100.

MEDIUS. *J. Dowl. Doct. of M.* 83

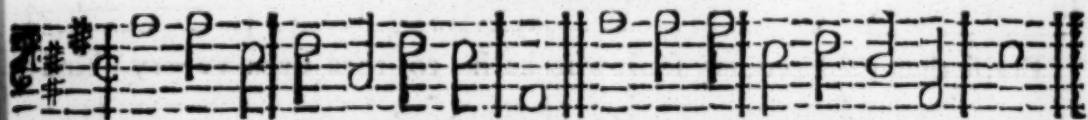


All people that on earth do dwell, sing to the Lord with cheerful voice :



Him serve with fear his praise forth tell : come ye before him and rejoyce.

BASSUS.



All people that on earth do dwell, sing to the Lord with cheerful voice :



Him serve with fear his praise forth tell : come ye before him and rejoyce.

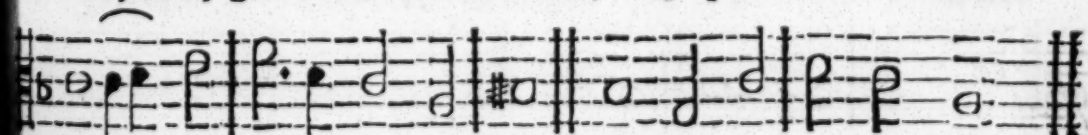
Psalm 103.

MEDIUS.

E. Johnson.

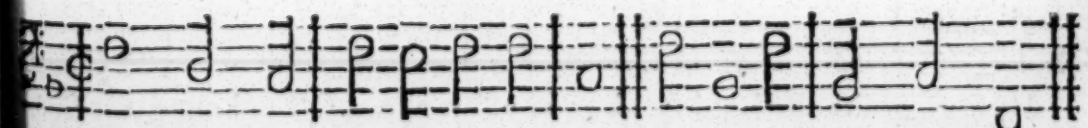


My soul, give laud un-to the Lord, my spirit do the same :



And all the secrets of my heart, praise ye his ho-ly name.

BASSUS.



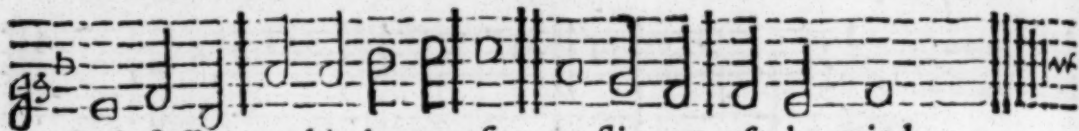
My soul give laud un-to the Lord, my spirit do the same :



And all the secrets of my heart, praise ye his ho-ly name.

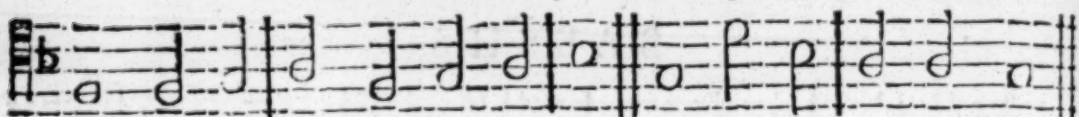


Praise thou the Lord, my soul, who hath to thee been ve—ry kind:

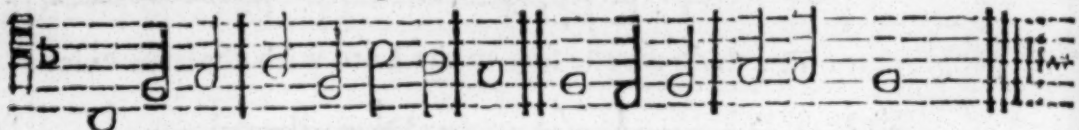


And suffer not his be-ne—fits to slip out of thy mind.

TENOR, or *Plain-song*.



Praise thou the Lord, my soul, who hath to thee been ve—ry kind:

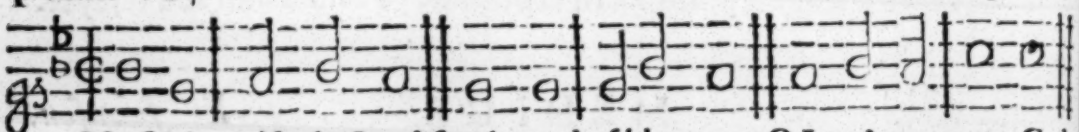


And suffer not his be-ne—fits to slip out of thy mind.

Psalm 104.

CANTUS.

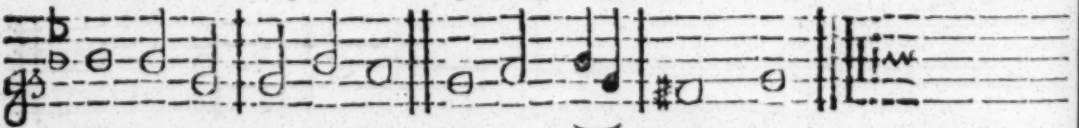
Tho. R. B. of M.



My soul, praise the Lord speak good of his name, O Lord our great God,

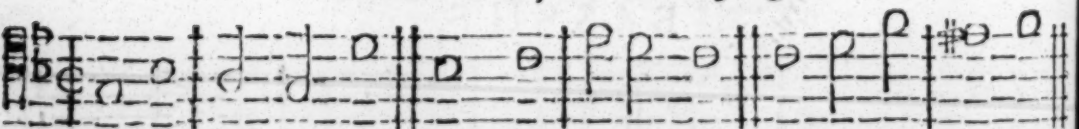


how dost thou appear! So passing in glory, that great is thy fame:



Honour and Ma-jes--ty in thee shine most clear:

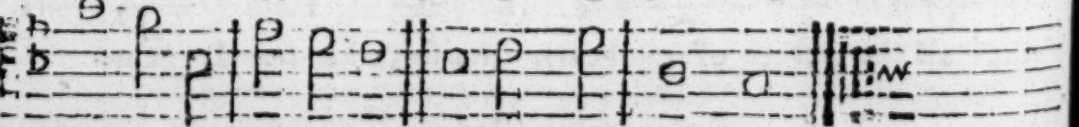
TENOR, or *Plain-song*.



My soul, praise the Lord speak good of his name, O Lord our great God,



how dost thou appear! So passing in glory, that great is thy fame:



Honour and Ma-jes--ty in thee shine most clear:

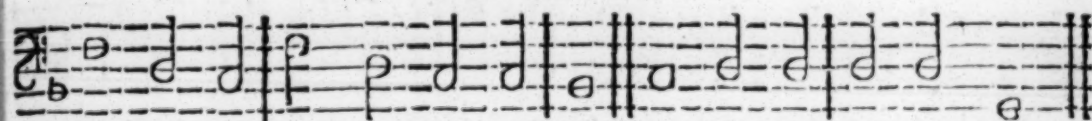


Praise thou the Lord, my soul, who hath to thee been ve—ry kind :

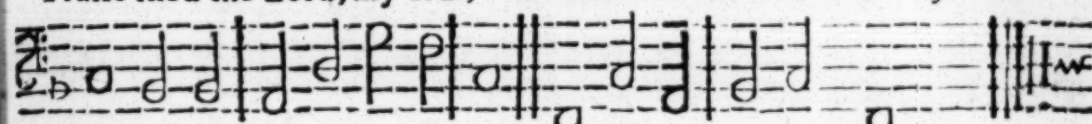


And suffer not his be-ne—fits to slip out of thy mind.

BASSUS.



Praise thou the Lord, my soul, who hath to thee been ve—ry kind :

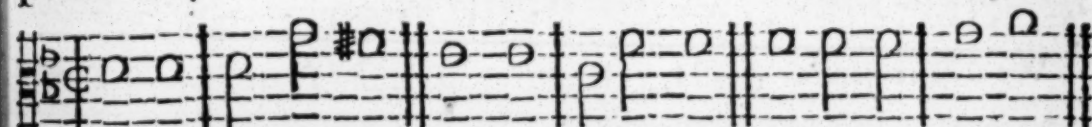


And suffer not his be-ne—fits to slip out of thy mind.

Psalm 104.

MEDIUS.

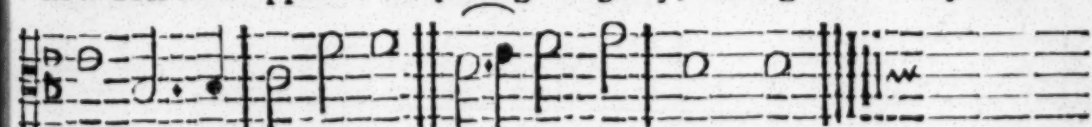
Tho. R. B. of M.



My soul, praise the Lord speak good of his name, O Lord our great God

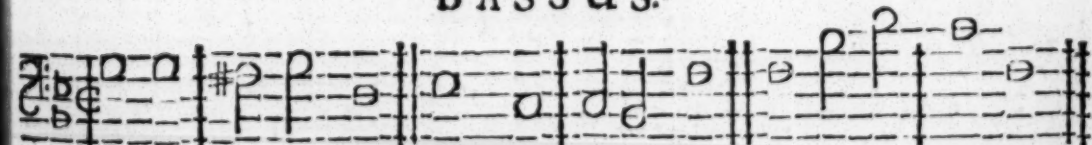


how dost thou appear ! So passing in glory, that great is thy fame :

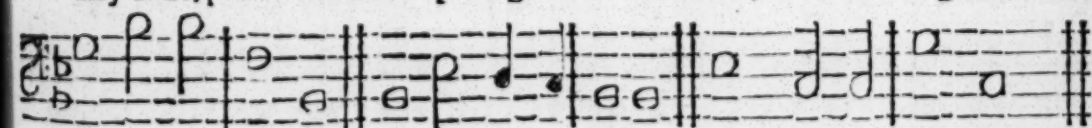


Honour and Ma-jes—ty in thee shine most clear :

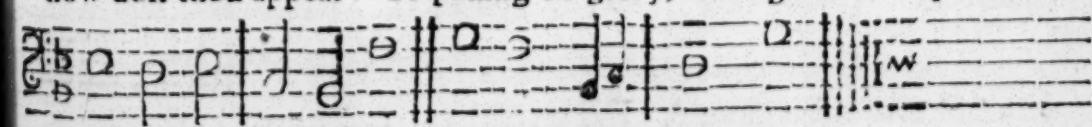
BASSUS.



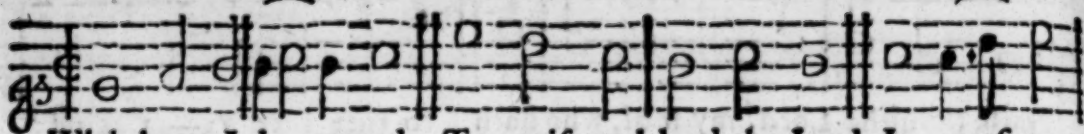
My soul, praise the Lord speak good of his name, O Lord our great God,



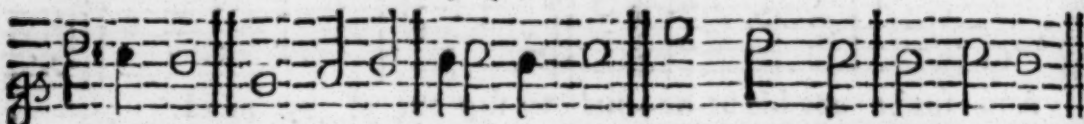
how dost thou appear ! So passing in glory, that great is thy fame :



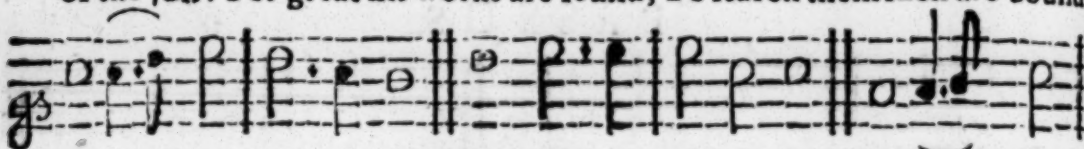
Honour and Ma-jes—ty in thee shine most clear :



With heart I do accord, To praise and laud the Lord. In presence



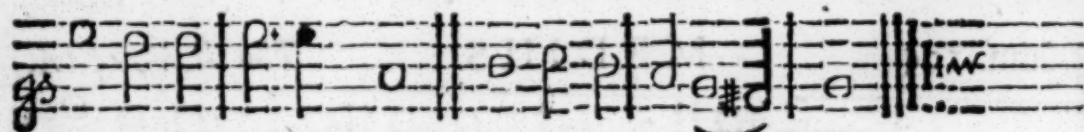
of the just: For great his works are found, To search them such are bound



As do him love and trust His works are glo--ri-ous And righteouf-



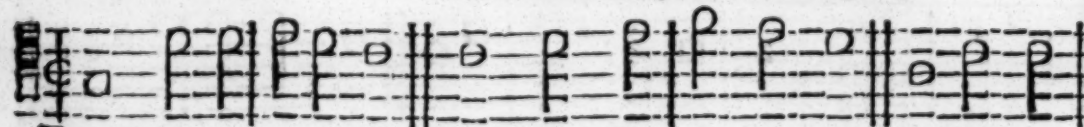
-ness to us, It e-ver doth en-dure: His wondrous works he would



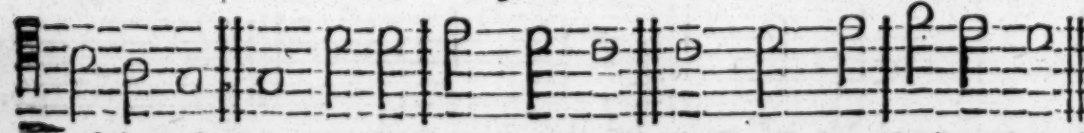
We still remember should, His mercy is full sure.

3 French Tune.

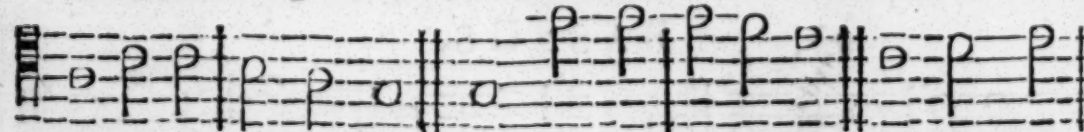
TENOR, or Plain-song.



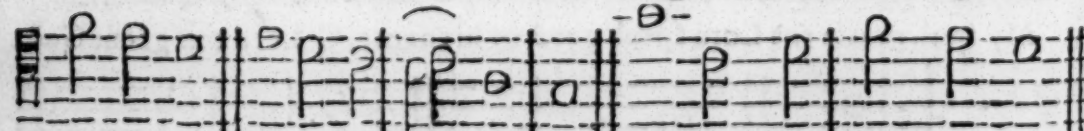
With heart I do accord, To praise and laud the Lord. In presence



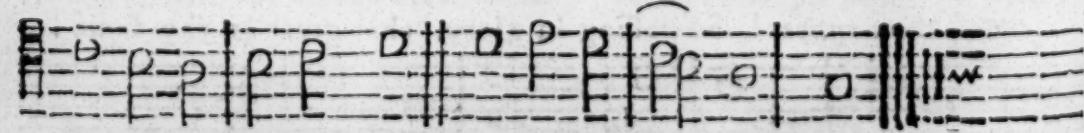
of the just: For great his works are found, To search them such are bound



As do him love and trust. His works are glo--ri-ous, And righteouf-



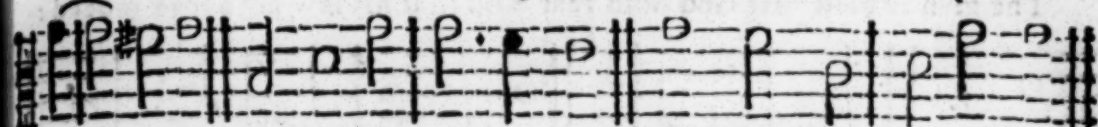
-ness to us, It e-ver doth endure: His wondrous works he would



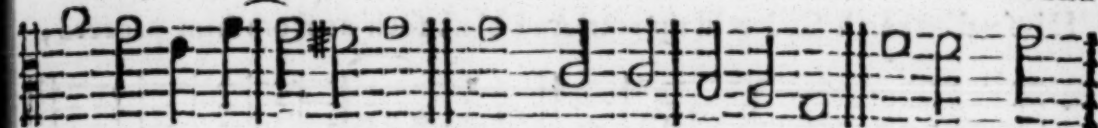
We still remember should, His mercy is full sure.



With heart I do accord, To praise and laud the Lord. In presence



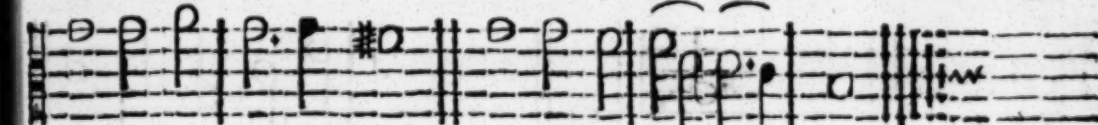
of the just : For great his works are found, To search them such are bound



As do him love and trust. His works are glo-ri-ous, And righteous-

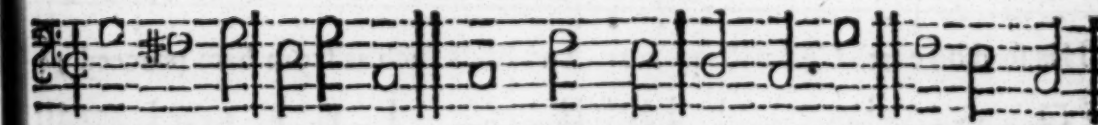


-ness to us, It e-ver doth en-dure ; His wondrous works he would

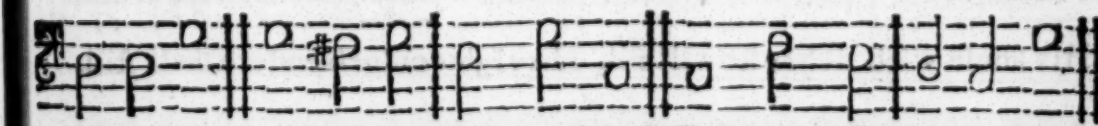


We still remember should, His mercy is full sure.

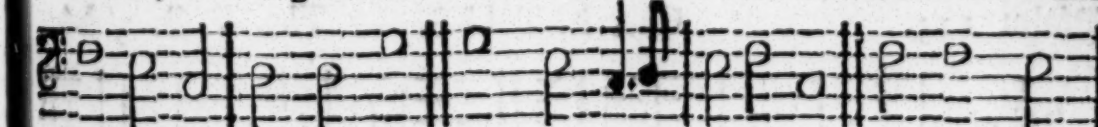
BASSUS.



With heart I do accord, To praise and laud the Lord. In presence



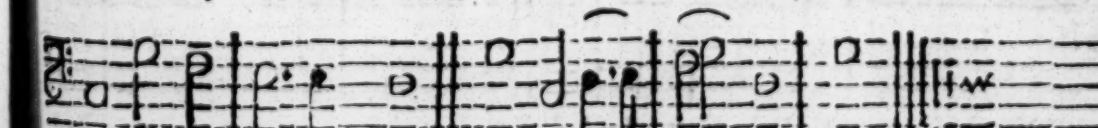
of the just : For great his works are found, To search them such are bound



As do him love and trust. His works are glo-ri-ous, And righteous-



-ness to us, It e-ver doth endure : His wondrous works he would



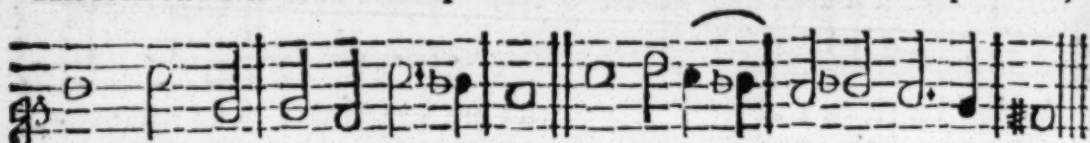
We still remember should, His mer-cy is full sure.



The man is blest that God doth fear And that his law doth love indeed :



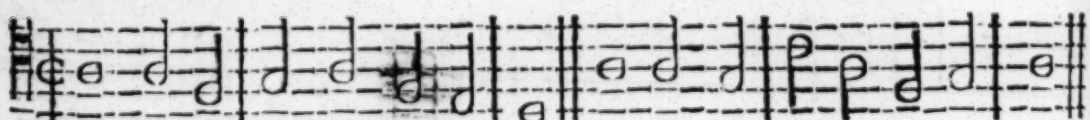
His seed on earth God will up rear And blest such as from him proceed ;



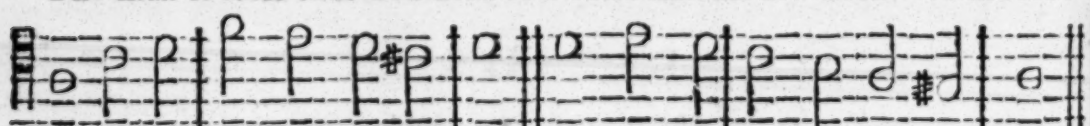
His house with riches he will fill, His righteousness endure shall still.

1 *High-Dutch Tune.*

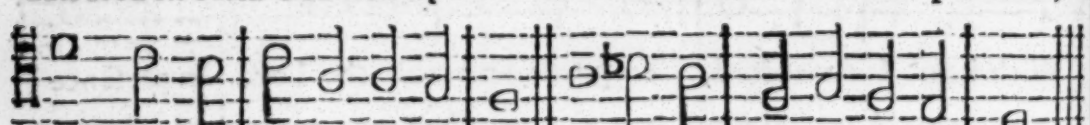
TENOR, or *Plain-song.*



The man is blest that God doth fear And that his law doth love indeed :



His seed on earth God will up rear And blest such as from him proceed ;

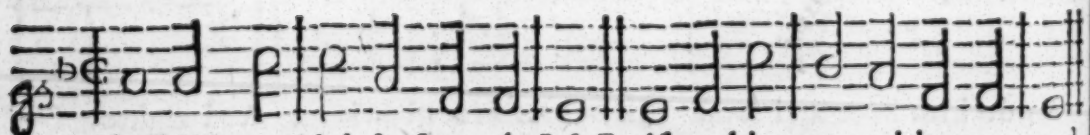


His house with riches he will fill, His righteousness endure shall still.

Psalm 113.

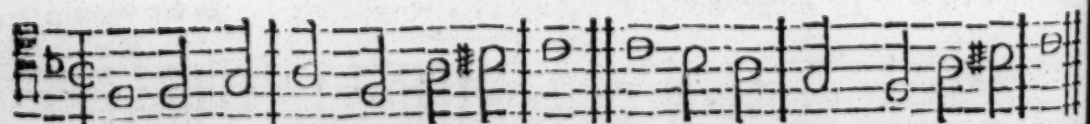
CANTUS.

Tho. R. B. of M.

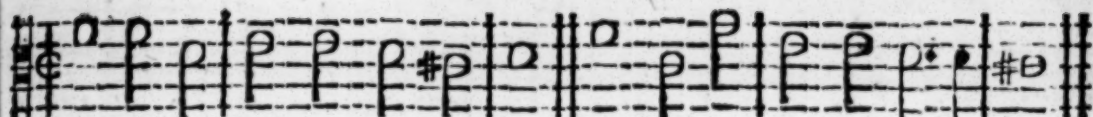


Ye children which do serve the Ld. Praise ye his name with one accord,

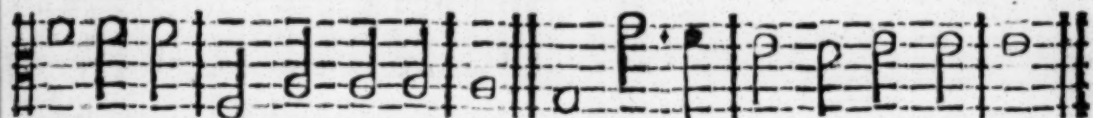
TENOR, or *Plain-song.*



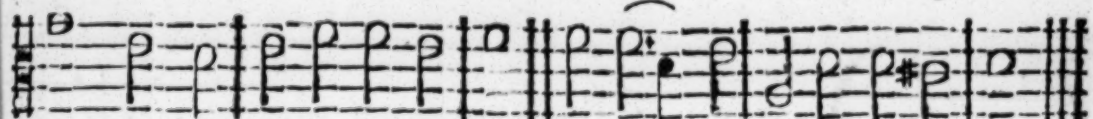
Ye children which do serve the Ld. Praise ye his name with one accord,



The man is blest that God doth fear And that his law doth love indeed :



His seed on earth God will up rear And blest such as from him proceed ;

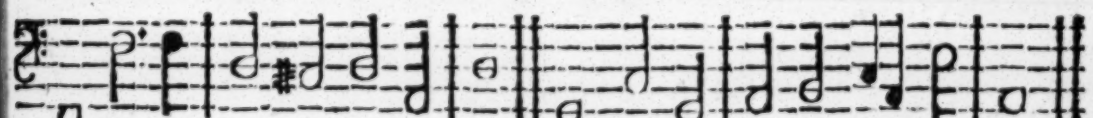


His house with riches he will fill, His righteousness endure shall still.

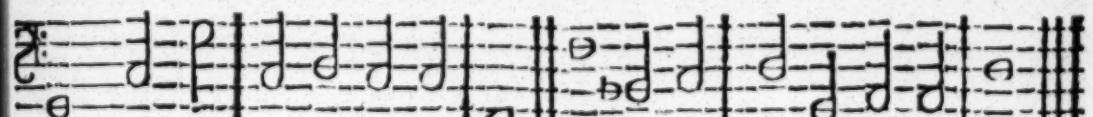
BASSUS.



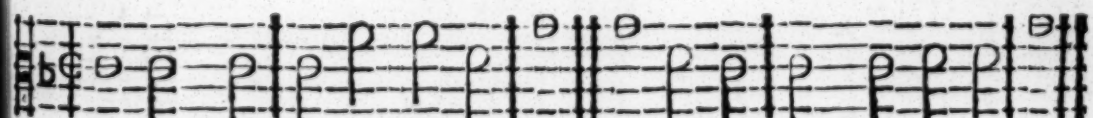
The man is blest that God doth fear And that his law doth love indeed :



His seed on earth God will up rear And blest such as from him proceed ;

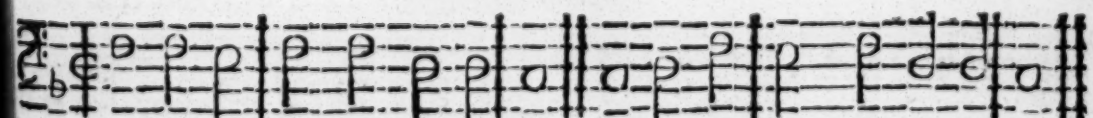


His house with riches he will fill, His righteousness endure shall still.

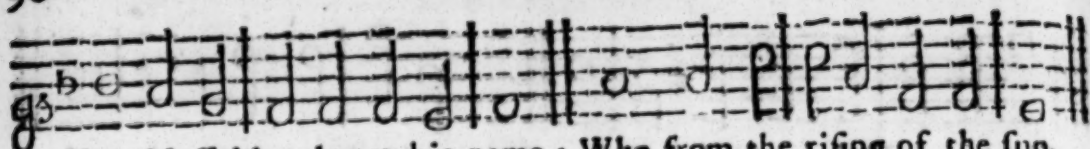


Ye children which do serve the Ld. Praise ye his name with one accord,

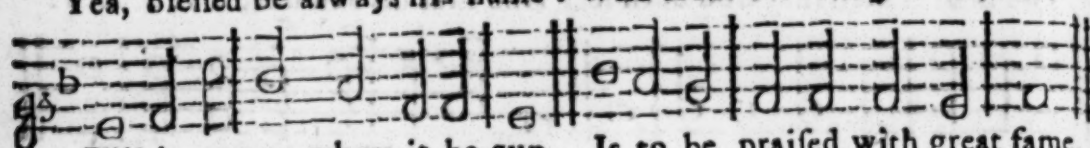
BASSUS.



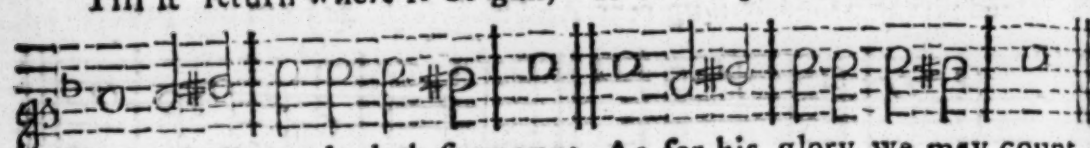
Ye children which do serve the Ld. Praise ye his name with one accord.



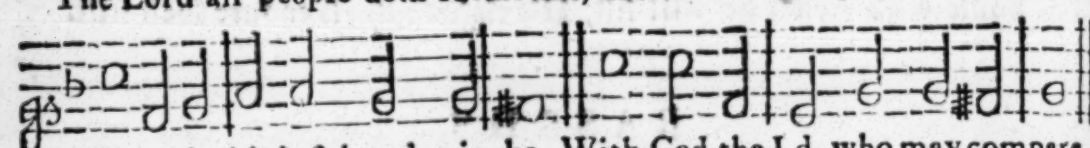
Yea, blessed be always his name : Who from the rising of the sun,



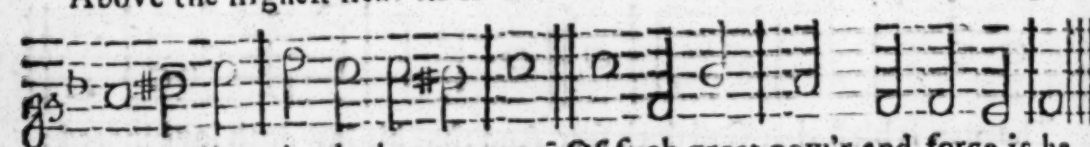
Till it return where it be-gun, Is to be praised with great fame.



The Lord all people doth surmount, As for his glory we may count,



Above the highest heav'ns is he. With God the Ld. who may compare,

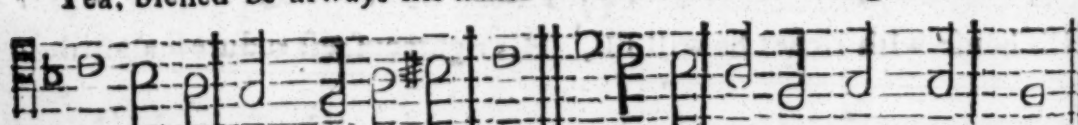


Whose dwellings in the heavens are? Of such great pow'r and force is he.

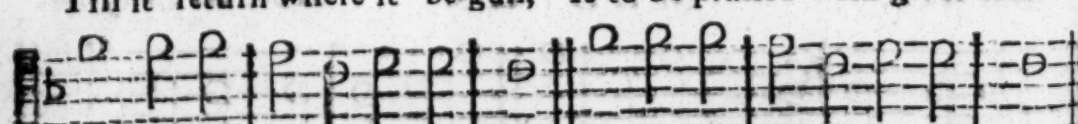
TENOR, or Plain-song.



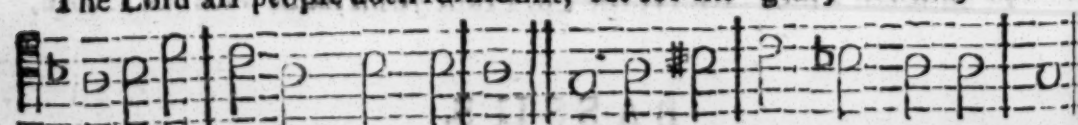
Yea, blessed be always his name : Who from the rising of the sun,



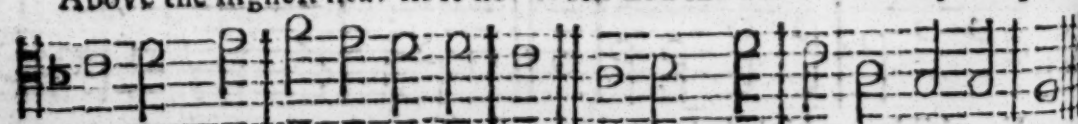
Till it return where it be-gun, Is to be praised with great fame.



The Lord all people doth surmount, As for his glory we may count,



Above the highest heav'ns is he. With God the Lord who may compare,



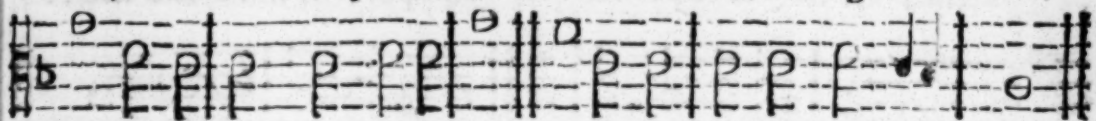
Whose dwellings in the heavens are? Of such great pow'r and force is he.

MEDIUS.

91



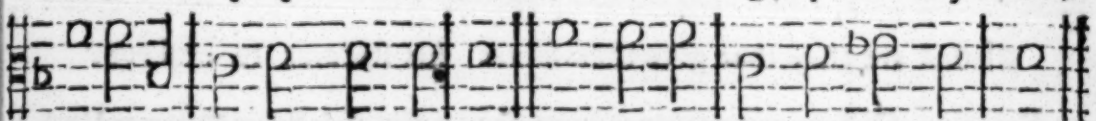
Yea, blessed be always his name : Who from the rising of the sun,



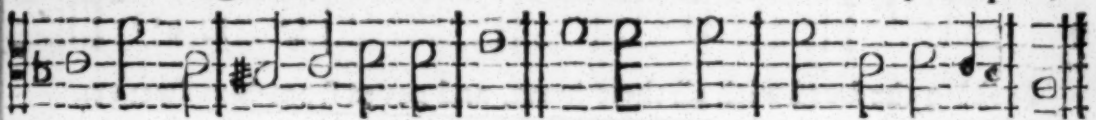
Till it return where it be-gun, Is to be praised with great fame.



The Lord all people doth surmount, As for his glory we may count,

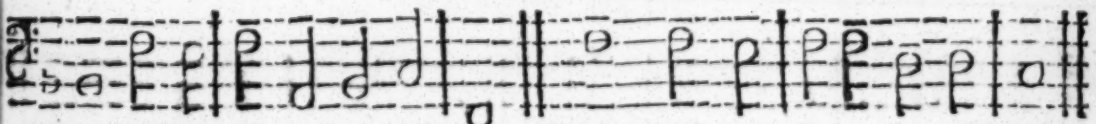


Above the highest heav'ns is he. With God the Ld. who may compare,



Whose dwellings in the heavens are ? Of such great pow'r and force is he.

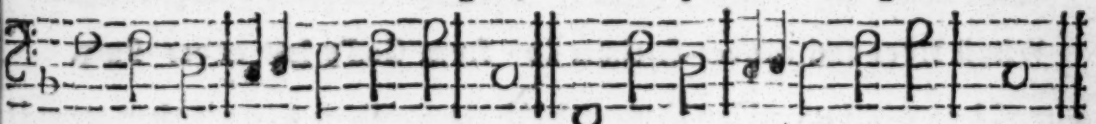
BASSUS.



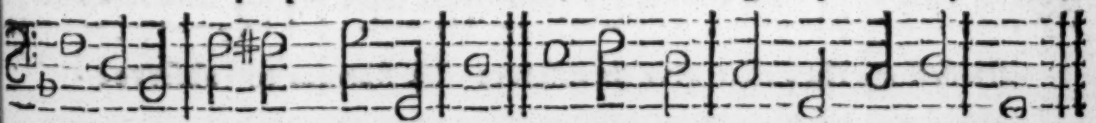
Yea, blessed be always his name : Who from the rising of the sun,



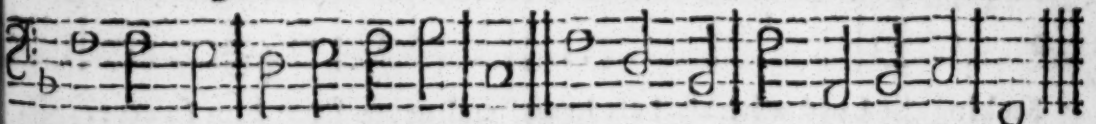
Till it return where it be-gun, Is to be praised with great fame.



The Lord all people doth surmount, As for his glo-ry we may count,



Above the highest heav'ns is he. With God the Lord who may compare,



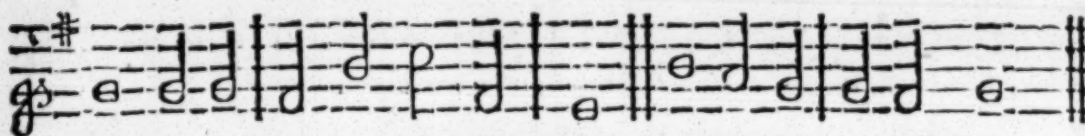
Whose dwellings in the heavens are ? Of such great pow'r and force is he.



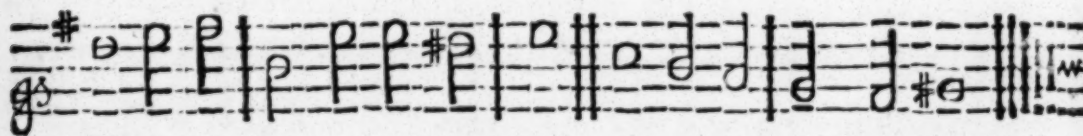
Blessed are they that perfect are, and pure in mind and heart:



Whose lives and conver-sations do from God's law never start.

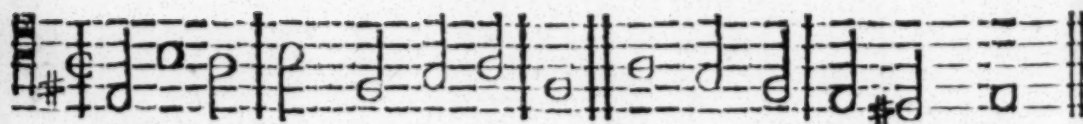


Blessed are they that give themselves his statutes to observe:

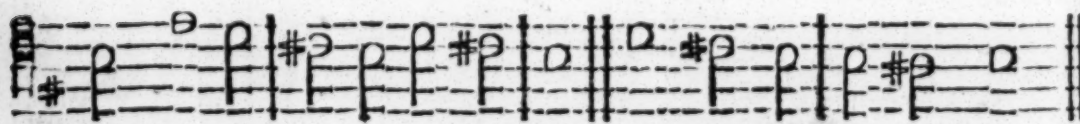


Seeking the Lord with all their heart, and never from him swerve,

TENOR, or Plain-song.



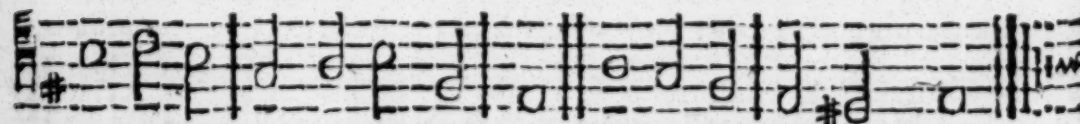
Blessed are they that perfect are, and pure in mind and heart:



Whose lives and conver-sations do from God's law never start.



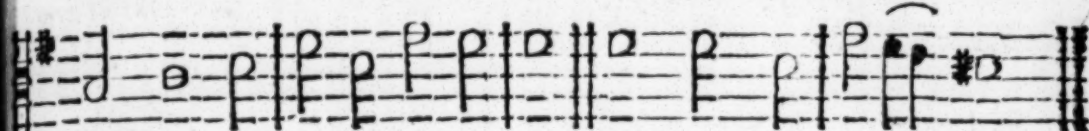
Blessed are they that give themselves his statutes to observe:



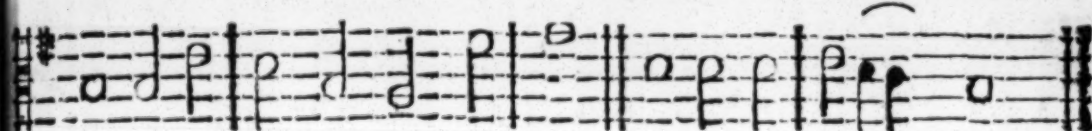
Seeking the Lord with all their heart, and never from him swerve,



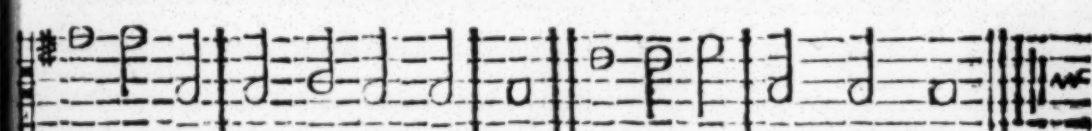
Blessed are they that perfect are, and pure in mind and heart :



Whose lives and conver-sa-tions do from God's law ne-ver start.

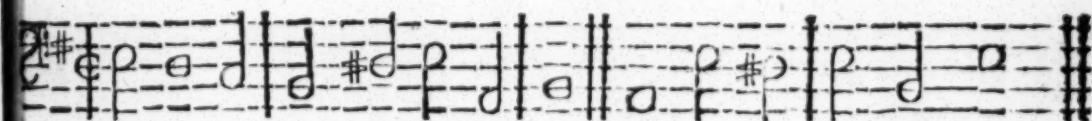


Blessed are they that give themselves his statutes to observe :

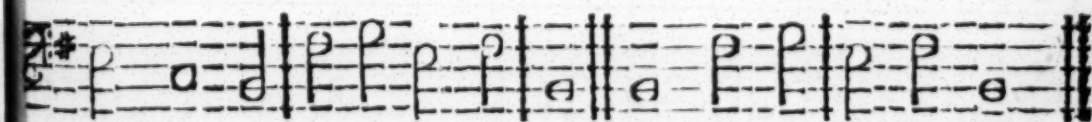


Seeking the Lord with all their heart, and never from him swerve.

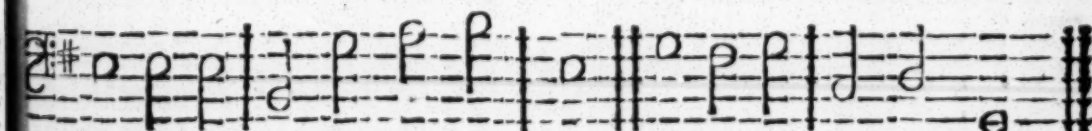
B A S S U S.



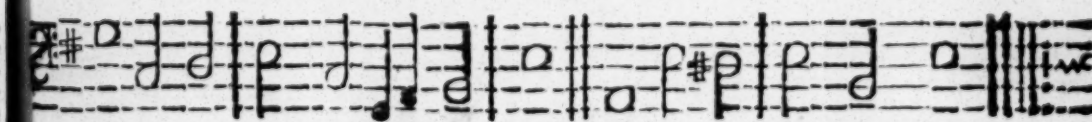
Blessed are they that perfect are, and pure in mind and heart :



Whose lives and conver-sa-tions do from God's law never start.



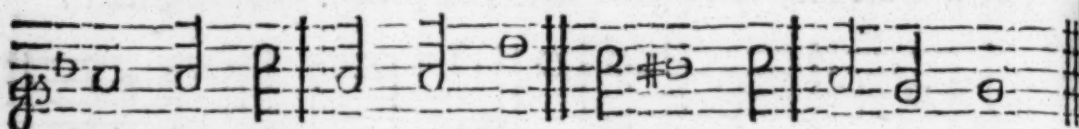
Blessed are they that give themselves his statutes to observe :



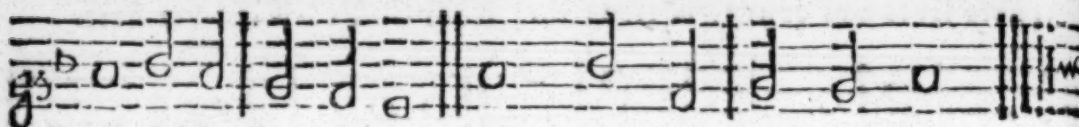
Seeking the Lord with all their heart, and never from him swerve.



In trouble and in thrall Un—to the Lord I call



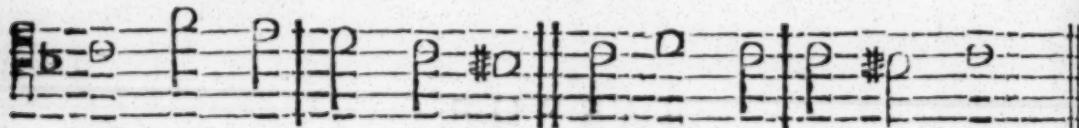
And he doth me comfort: De—li—ver me, I pray,



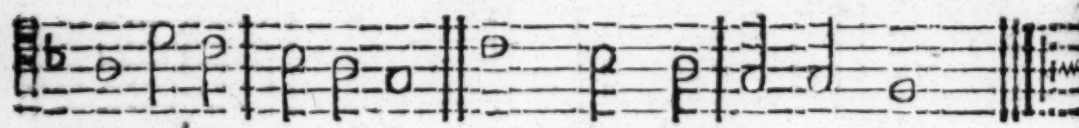
From lying lips alway, And tongues of false report.

1. *Italian Tune.*TENOR, or *Plain-song.*

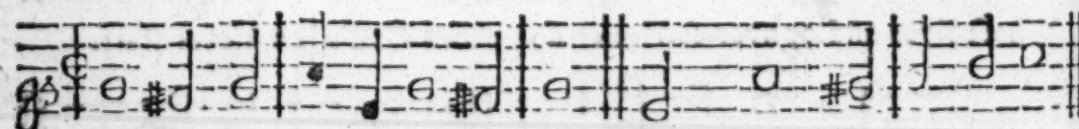
In trouble and in thrall Un—to the Lord I call



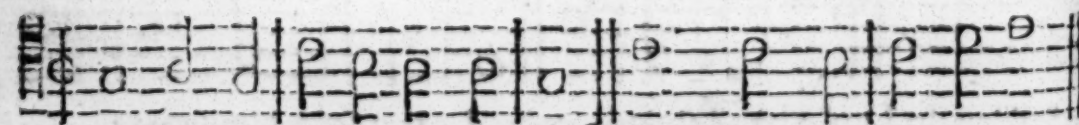
And he doth me comfort: De—li—ver me, I pray,



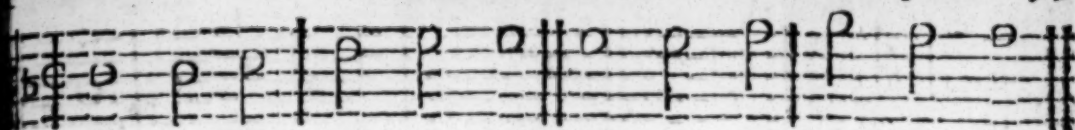
From lying lips alway, And tongues of false report.



I lift my eyes to Si—on hill, From whence I do attend,

4. *French Tune.*TENOR, or *Plain-song.*

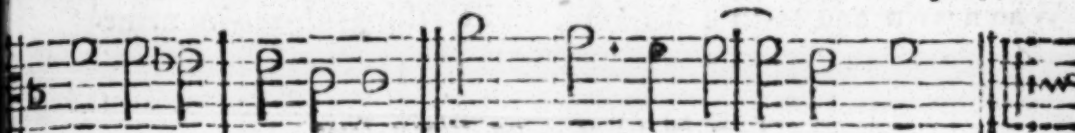
I lift my eyes to Si—on hill, From whence I do attend,



In trouble and in thrall Un—to the Lord I call



And he doth me comfort: De—li—ver me, I pray,

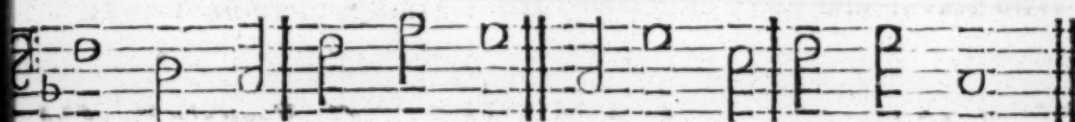


From lying lips alway, And tongues of false report.

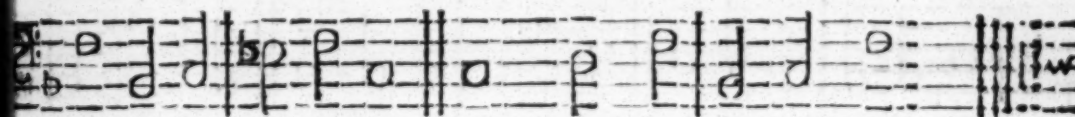
BASSUS.



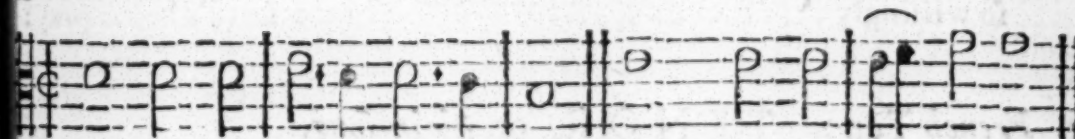
In trouble and in thrall Un—to the Lord I call



And he doth me comfort. De—li—ver me, I pray,



From lying lips alway, And tongues of false report.

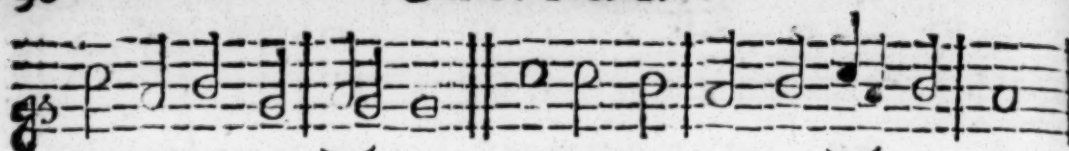


I lift my eyes to Si—on hill, From whence I do attend,

BASSUS.



I lift my eyes to Si—on hill, From whence I do attend,

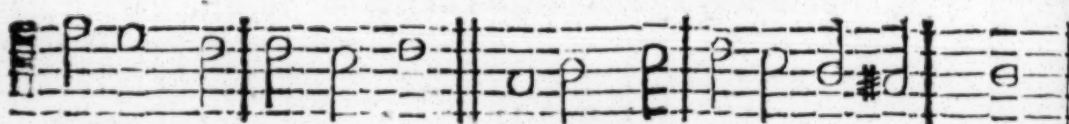


Till succour God will send. The Mighty God me succour will,

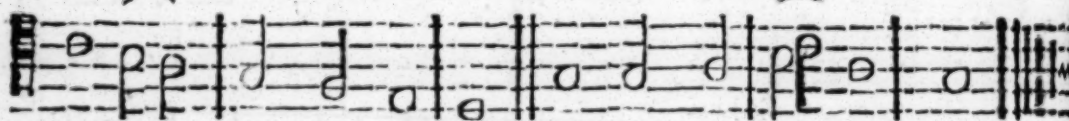


Who heav'n and earth did frame, and all things there--in name.

TENOR, or *Plain-song*.



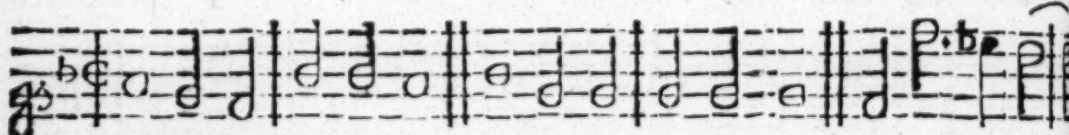
Till succour God will send. The Mighty God me succour will,



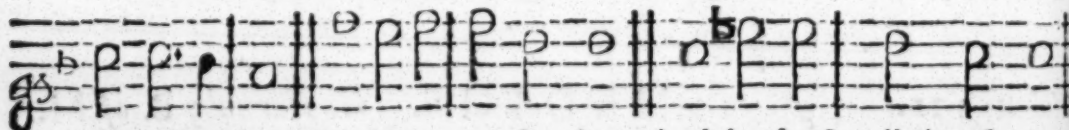
Who heav'n and earth did frame, and all things there-in name :

Psalm 122.

CANTUS. G. Farnaby B. of M.

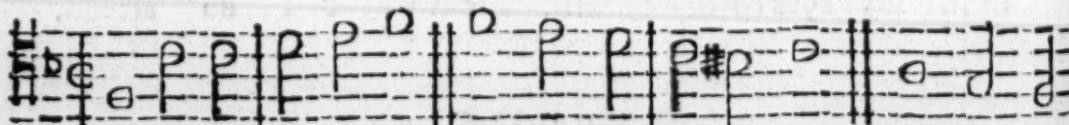


I Did in heart rejoyce To hear the peoples voice, In offer--ing

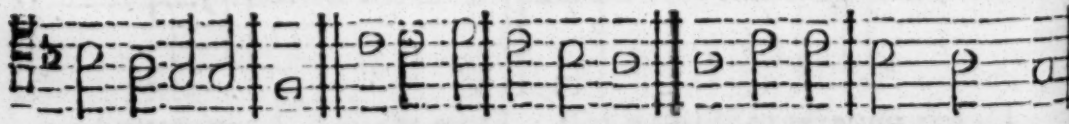


so willingly ; For let us up, say they, And in the Lord's house pray : ing

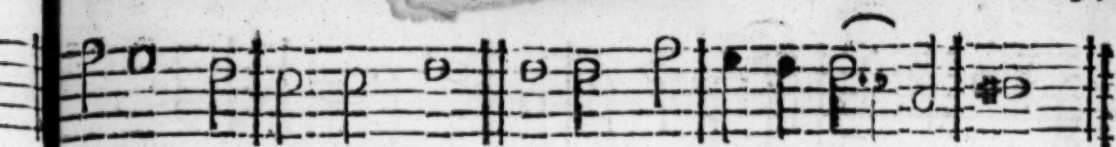
5. *French Tune*. TENOR, or *Plain-song*.



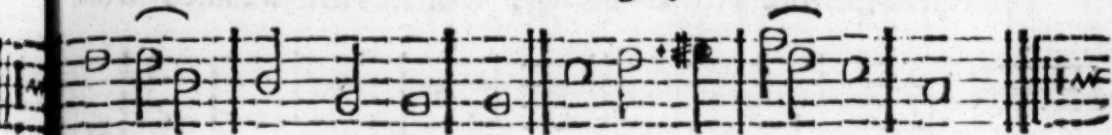
I Did in heart rejoyce To hear the peoples voice, In offer--



ing so willingly ; For let us up, say they, And in the Lord's house pray : ing

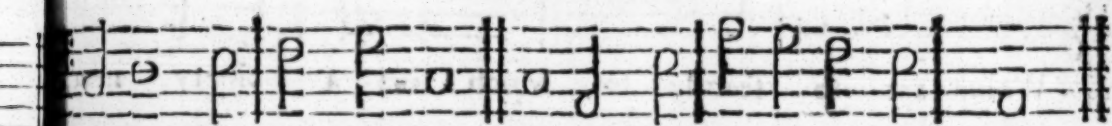


Till succour God will send. The mighty God me succour will,



Who heav'n and earth did frame, and all things therein name:

BASSUS.



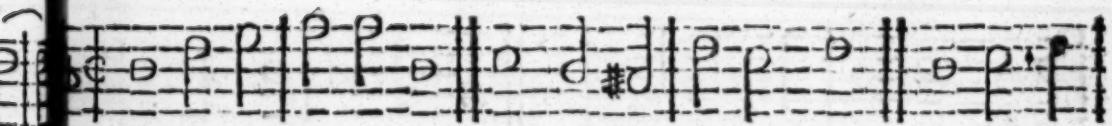
Till succour God will send. The mighty God me succour will,



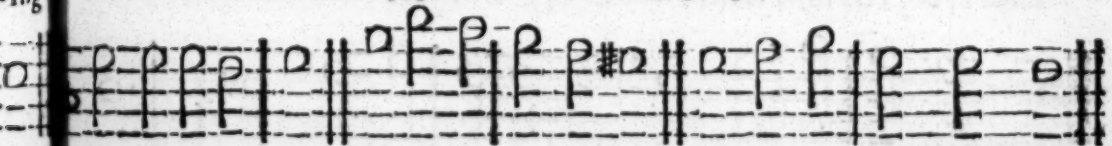
Who heav'n and earth did frame, and all things therein name :

M. Psalm 122.

MEDIUS. G. Farnaby B. of M.

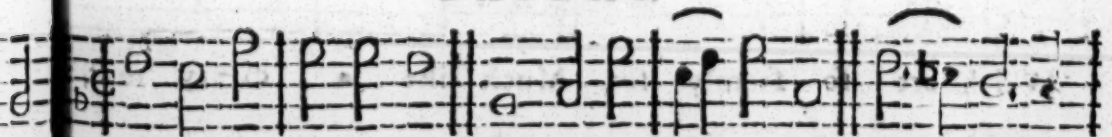


I Did in heart rejoyce To hear the peoples voice, In offer—

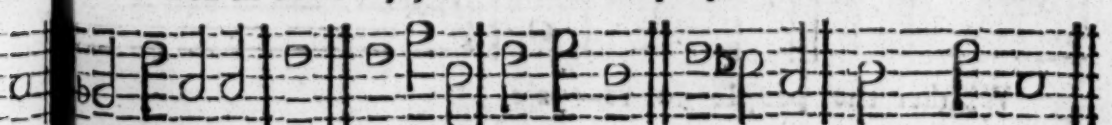


ing so willingly ; For let us up, say they, And in the Lord's house pray

BASSUS.



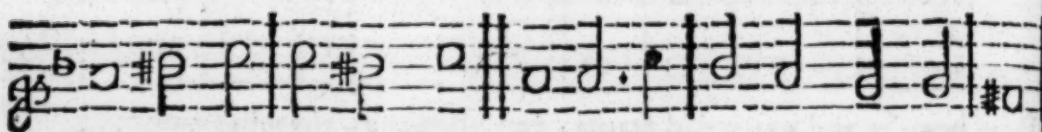
I Did in heart rejoyce To hear the peoples voice, In offer—



ing so willingly, For let us up, say they, And in the Lord's house pray :



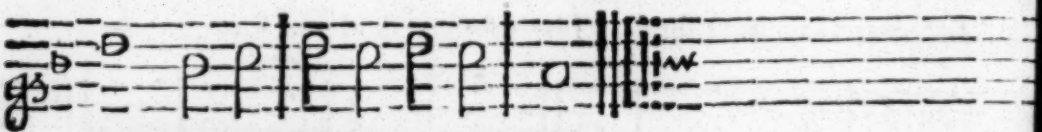
Thus spake the folk with a—mi—ty. Our feet that wandred wide,



Shall in thy gates a—bide, O thou Je—ru—sa—lem full fair:

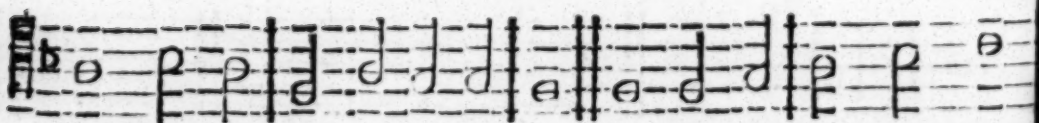


Which art so seemly set, Much like a ci—ty neat,

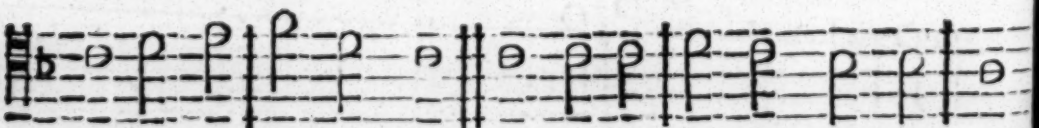


Whither the people do re—pair:

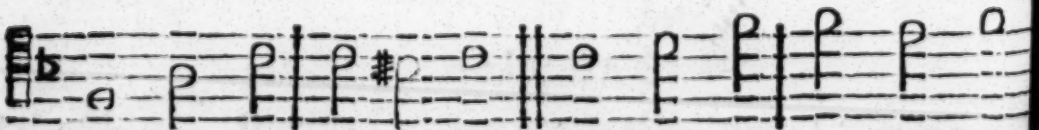
TENOR, or *Plain-song*.



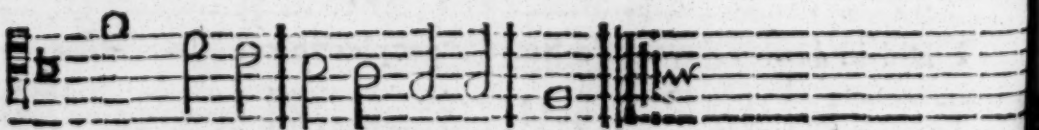
Thus spake the folk with a—mi—ty. Our feet that wandred wide,



Shall in thy gates a—bide, O thou Je—ru—sa—lem full fair:



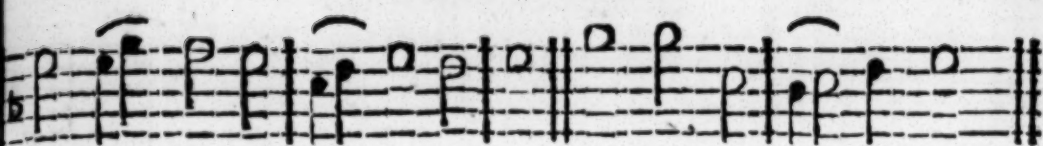
Which art so seemly set, Much like a ci—ty neat,



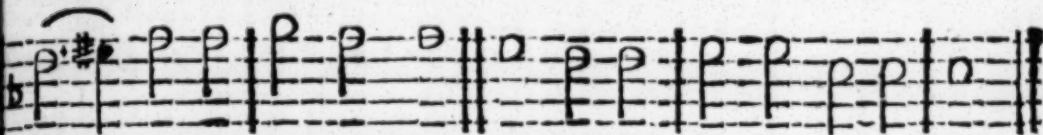
Whither the people do re—pair.

MEDIUS.

99



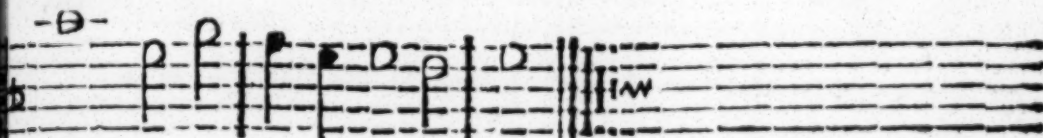
Thus spake the folk with a-mi-ty. Our feet that wandred wide,



Shall in thy gates a-bide, O thou Je—ru—sa—lem full fair :

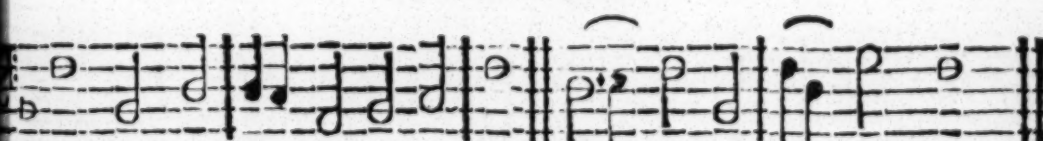


Which art so seemly fet, Much like a ci—ty neat,

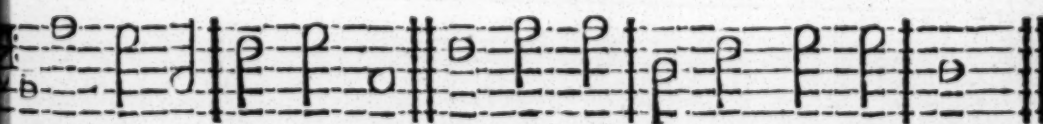


Whither the people do re—pair.

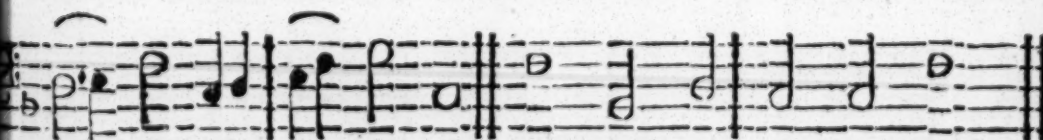
BASSUS.



Thus spake the folk with a-mi-ty. Our feet that wandred wide,



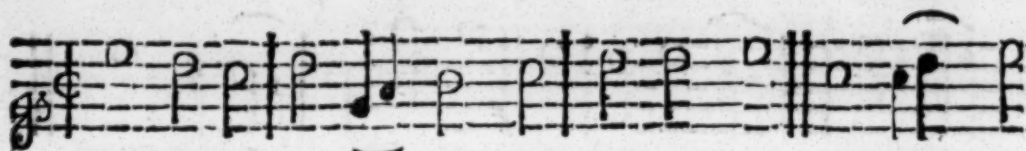
Shall in thy gates a-bide, O thou Je—ru—sa—lem full fair :



Which art so seemly fet, Much like a ci—ty neat,



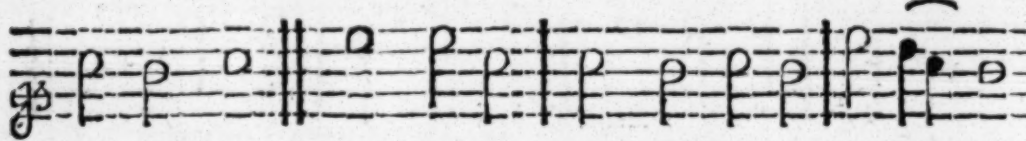
Whither the people do re—pair.



Now Is-ra-el may say, and that tru-ly, If that the



Lord had not our cause maintain'd: If that the Lord had not our



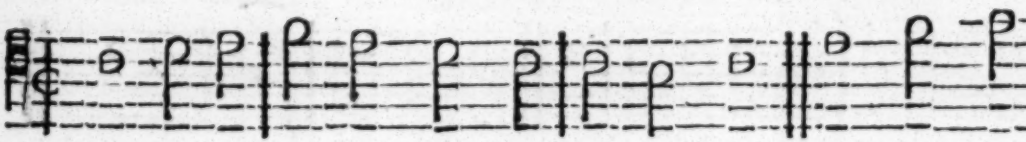
right sustain'd, When all the world against us fu-rious-ly



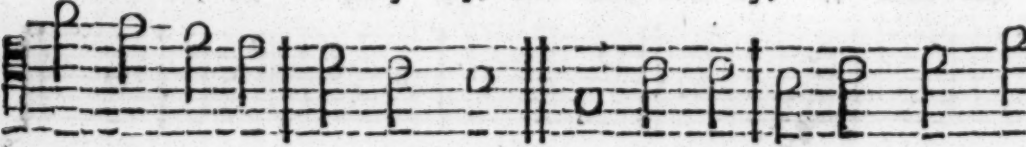
Made their uproars, and said we should all die:

6. French Tune.

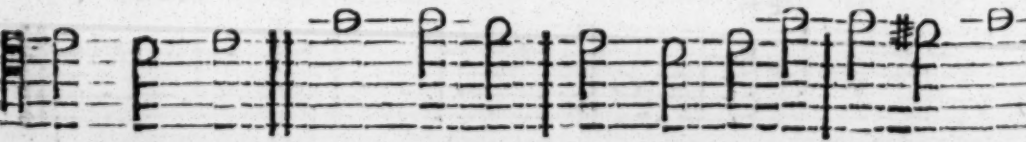
TENOR, or Plain-song.



Now Is-ra-el may say, and that tru-ly, if that the



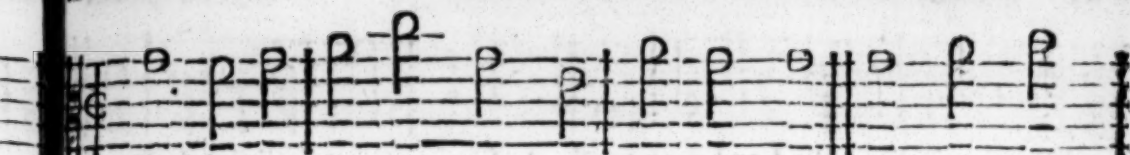
Lord had not our cause maintain'd: If that the Lord had not our



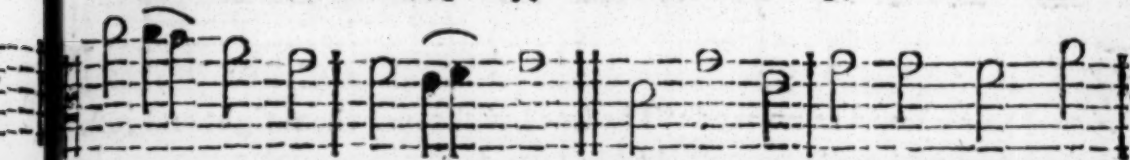
right sustain'd, When all the world against us fu-rious-ly



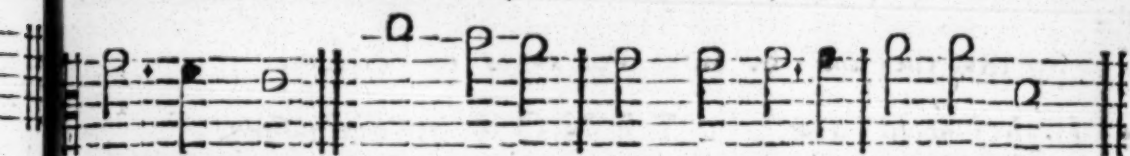
Made their uproars, and said we should all die:



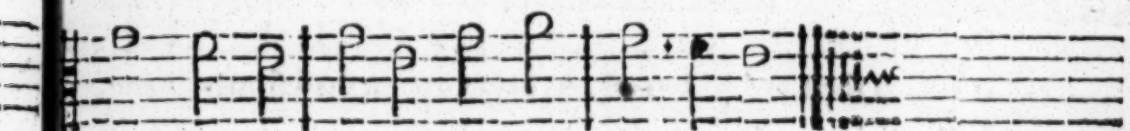
Now If-ra-a-el may say, and that tru-ly, If that the



Lord had not our cause maintain'd: If that the Lord had not our

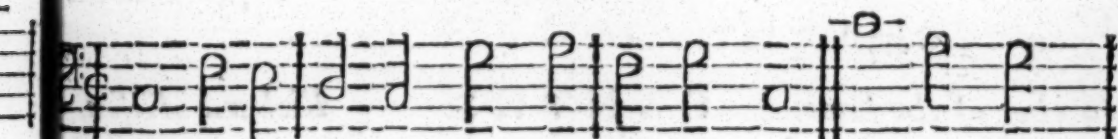


right sustain'd, When all the world against us fu-riouf-ly

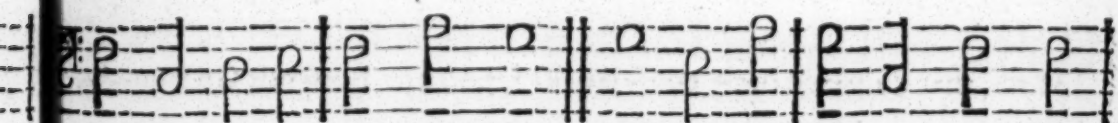


Made their uproars, and said we should all die;

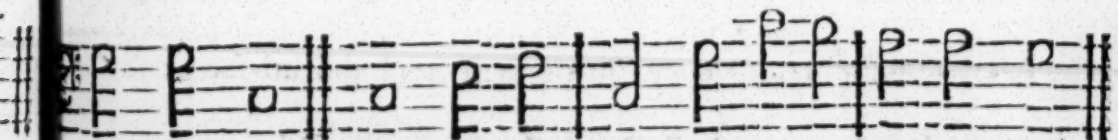
BASSUS.



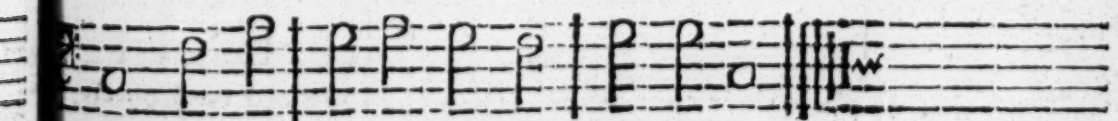
Now If-ra-el may say, and that tru-ly, If that the



Lord had not our cause maintain'd: If that the Lord had not our



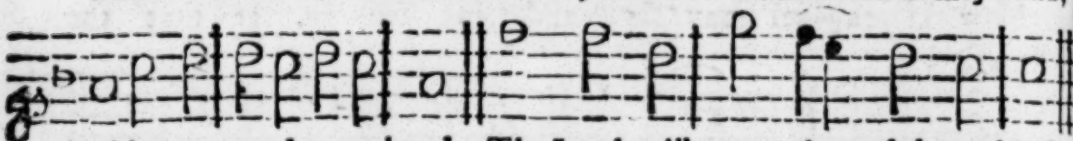
right sustain'd, When all the world against us fu-riouf-ly



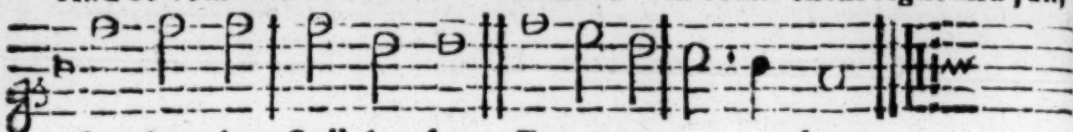
Made their uproars, and said we should all die:



Such as in God the Lord doth trust, As Si-on mount shall firmly stand,



And be removed at no hand: The Lord will count them right and just,



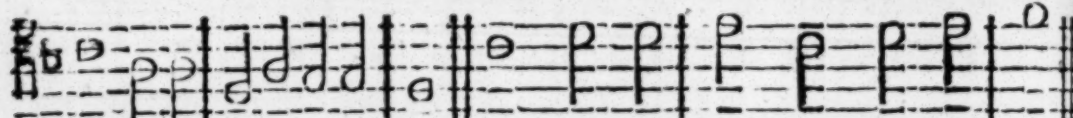
So that they shall be sure For e-ver to endure.

2. *High-Dutch Tune.*

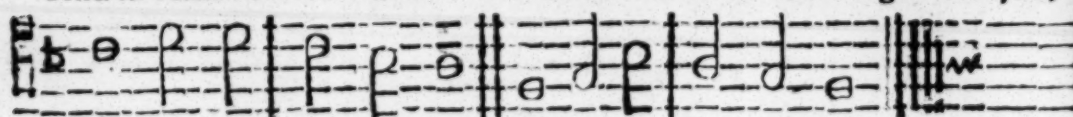
TENOR, or *Plain-song.*



Such as in God the Lord doth trust, As Si-on mount shall firmly stand,



And be removed at no hand: The Lord will count them right and just,

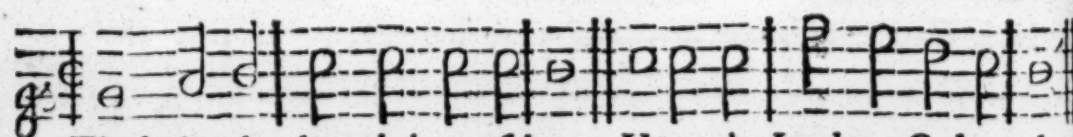


So that they shall be sure For e-ver to endure.

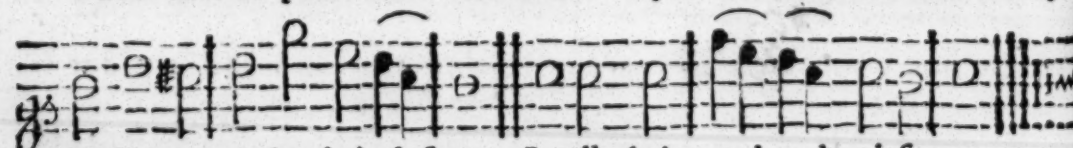
Another of the same.

CANTUS.

Richard Allison.



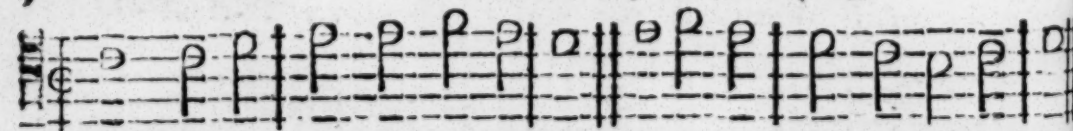
Those that do place their confidence Upon the Lord our God on--ly,



And flee to him for their defence In all their need and mi-se-ry:

7. *French Tune.*

TENOR, or *Plain-song.*



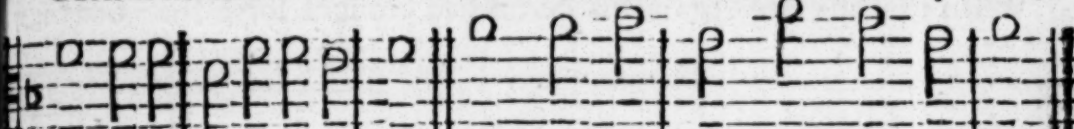
Those that do place their confidence Upon the Lord our God on--ly,



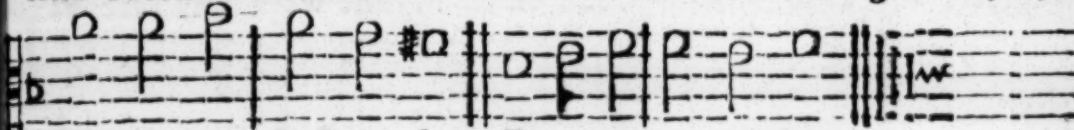
And flee to him for their defence In all their need and mi-se-ry:



Such as in God the Lord doth trust, As Si-on mount shall firmly stand,



And be removed at no hand : The Lord will count them right and just,

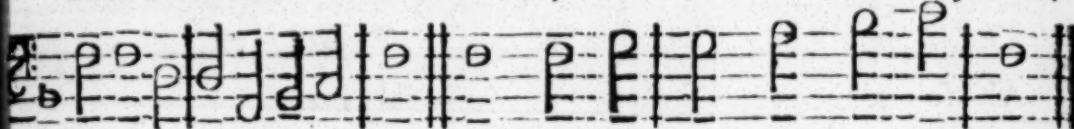


So that they shall be sure For e-ver to endure.

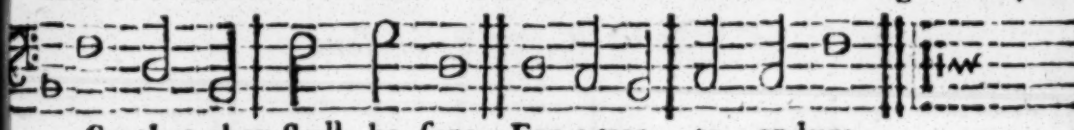
BASSUS.



Such as in God the Lord doth trust, As Si-on mount shall firmly stand,



And be removed at no hand : The Lord will count them right and just,

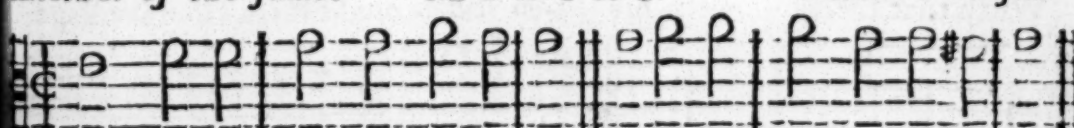


So that they shall be sure For e-ver to endure.

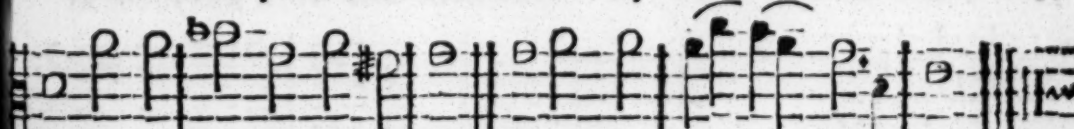
Another of the same.

MEDIUS.

Richard Allison.

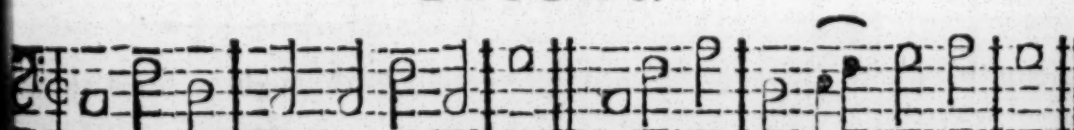


Those that do place their confidence Upon the Lord our God on-ly,



And flee to him for their defence In all their need and mi-se-ry:

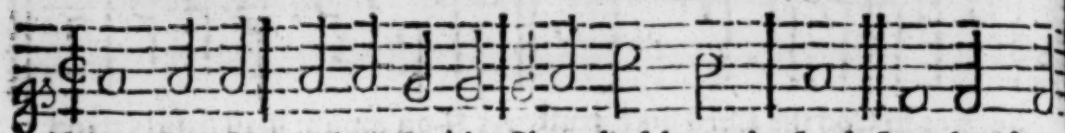
BASSUS.



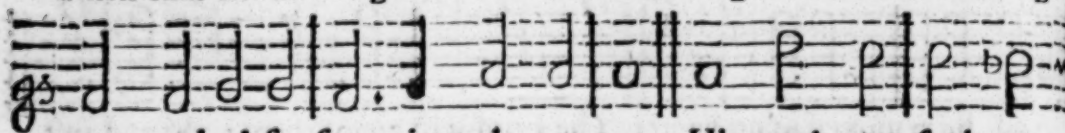
Those that do place their confidence Upon the Lord our God on-ly,



And flee to him for their defence In all their need and mi-se-ry:



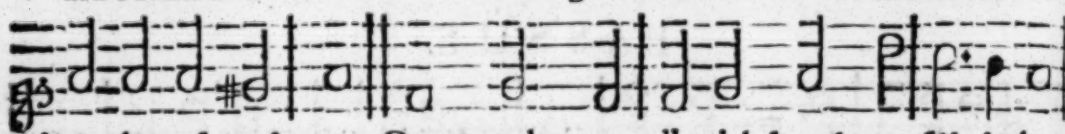
When that the Lord again his Si-on had brought forth from bondage



great, and al-so fer-vi-tude extream, His work was such as



did surmount man's heart and thought So that we were much like to

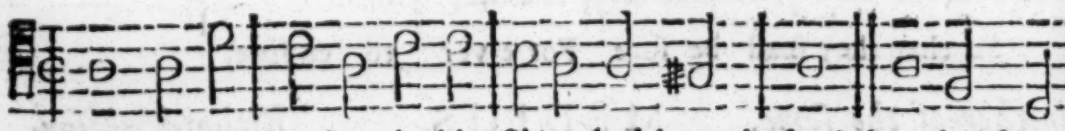


them that use to dream : Our mouths were all with laughter filled then,

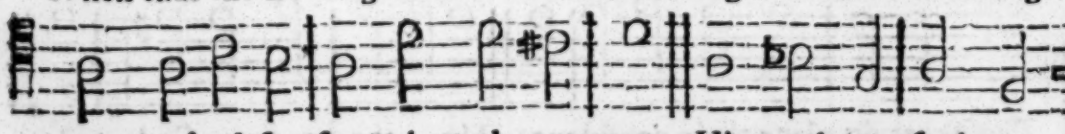


Al-so our tongues did shew us joy-ful men.

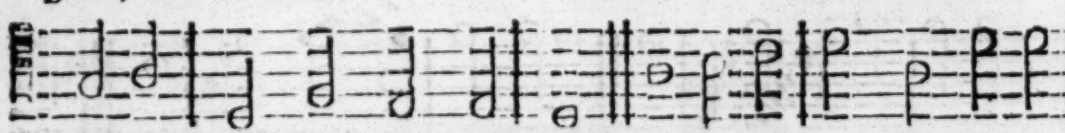
TENOR, or Plain-song.



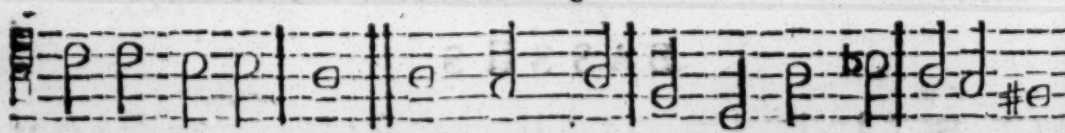
When that the Lord again his Si-on had brought forth from bondage



great, and al-so fer-vi-tude extream, His work was such as



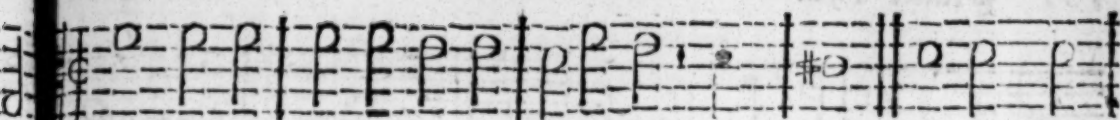
did surmount man's heart and thought So that we were much like to



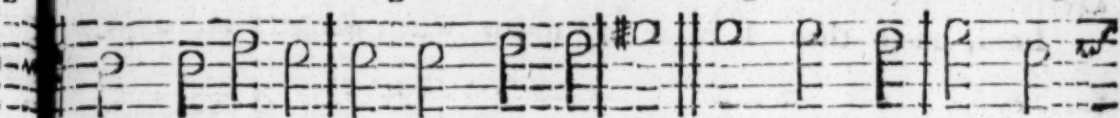
them that use to dream : Our mouths were all with laughter filled then,



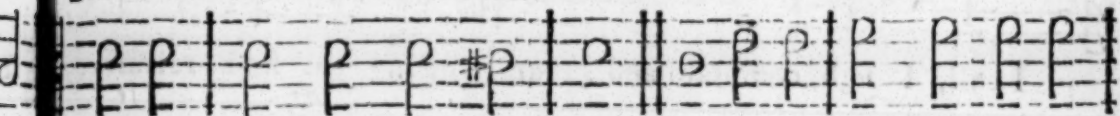
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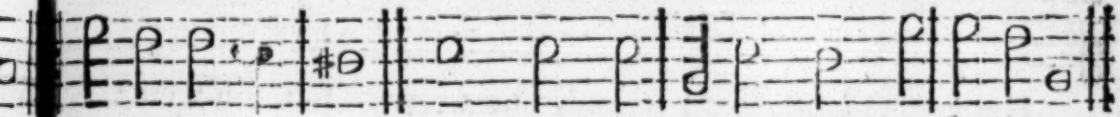
When that the Lord again his Si-on had brought forth from bondage



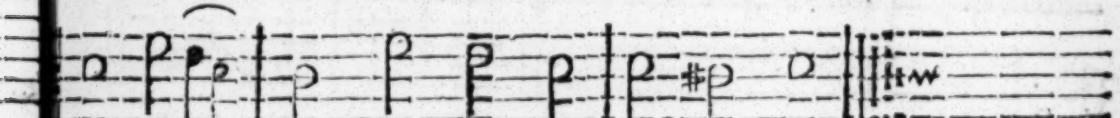
great, and al-so ser-vi-tude extream, His work was such as



did surmount man's heart and thought So that we were much like to

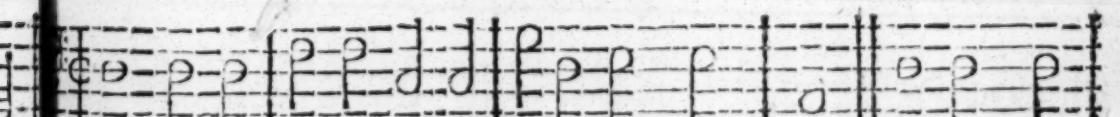


them that use to dream: Our mouths were all with laughter filled then,

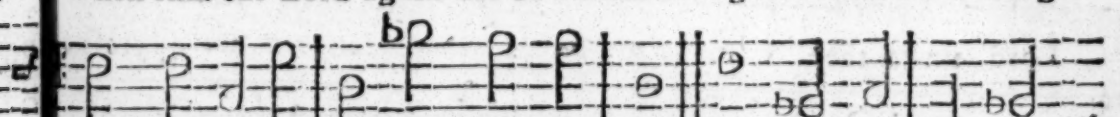


Al-so our tongues did shew us joy-ful men.

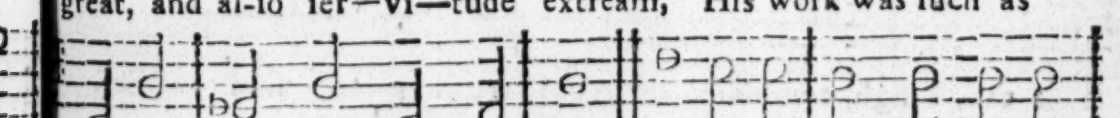
BASSUS.



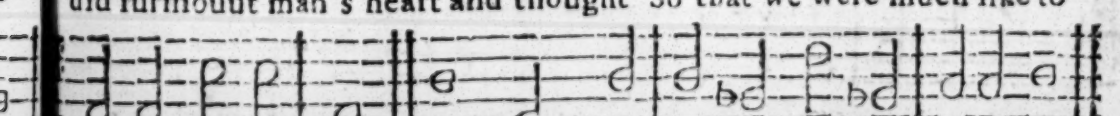
When that the Lord again his Si-on had brought forth from bondage



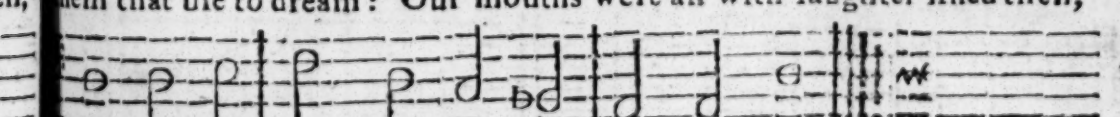
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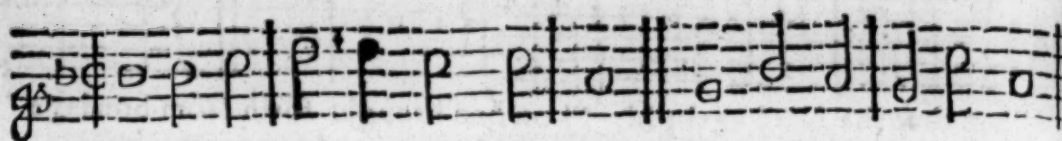
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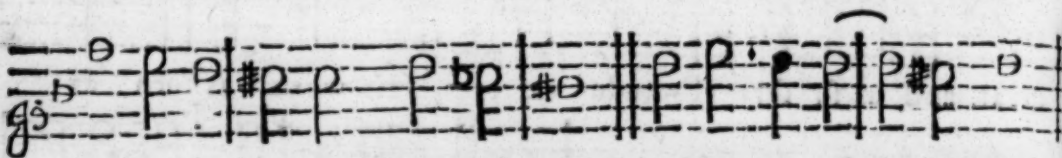
them that use to dream: Our mouths were all with laughter filled then,



Al-so our tongues did shew us joy-ful men.



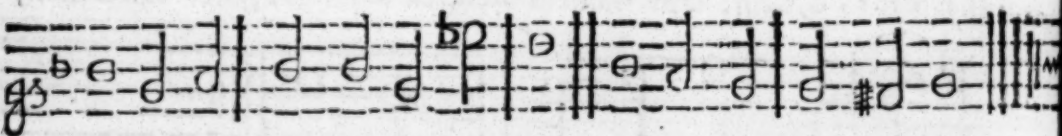
Lord, un-to thee I make my moan when dangers me opprefs:



I call, I sigh, complain and groan, trusting to find release.



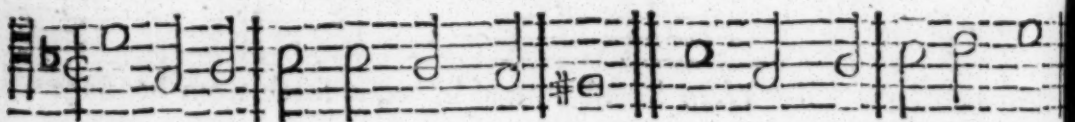
Hearken, O Lord, to my request, un-to my suit in-cline:



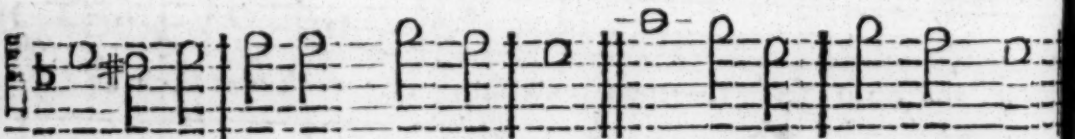
And let thine ears, O Lord, be prest to hear this pray'r of mine.

8. French Tune.

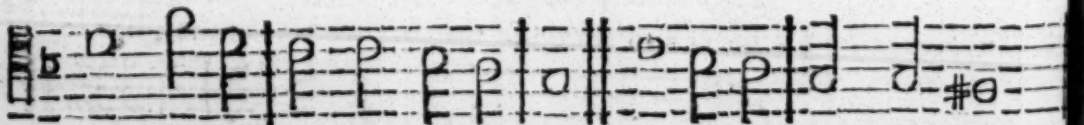
TENOR, or Plain-song.



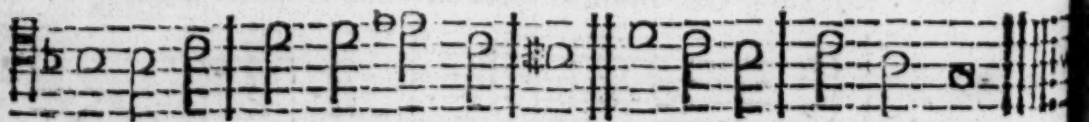
Lord, un-to thee I make my moan when dangers me opprefs:



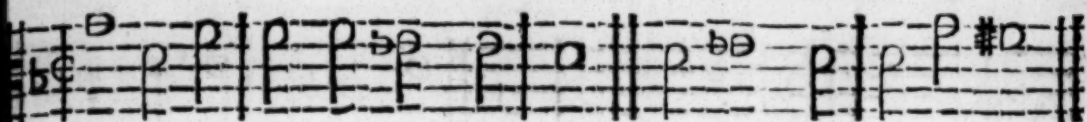
I call, I sigh, complain and groan, trusting to find re--lief.



Hearken, O Lord, to my request, un--to my suit in-cline:



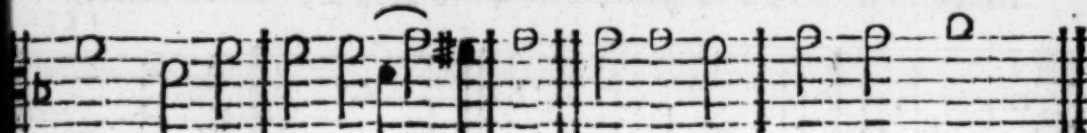
And let thine ears, O Lord, be prest to hear this pray'r of mine.



Lord, un-to thee I make my moan when dangers me oppress:



I call, I sigh, complain and groan, trusting to find release.



Hearken, O Lord, to my request, unto my suit in--cline:



And let thine ears, O Lord, be prest to hear this pray'r of mine.

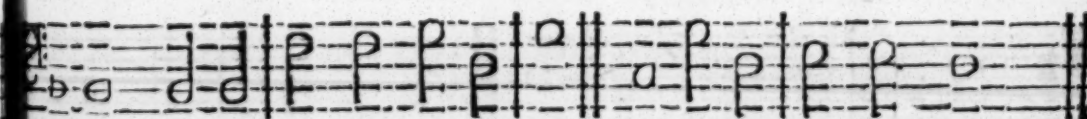
BASSUS.



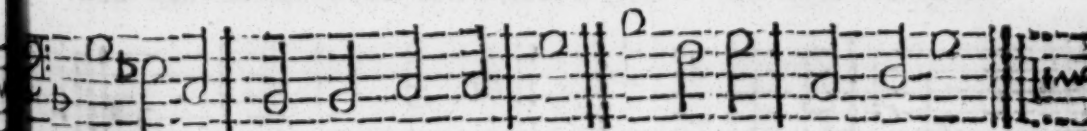
Lord, un--to thee I make my moan when dangers me oppress:



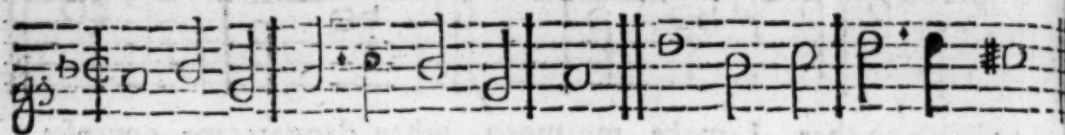
I call, I sigh, complain and groan, trusting to find re--lief.



Hearken, O Lord, to my request, un-to my suit in-cline:



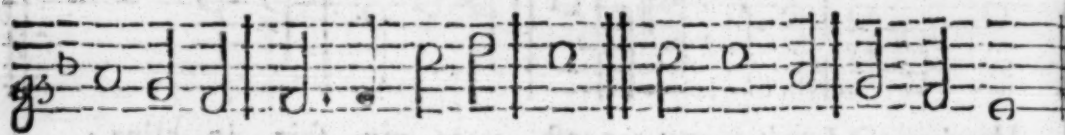
And let thine ears, O Lord, be prest to hear this pray'r of mine.



Remember David's troubles, Lord, how un—to thee he swore :



And vow'd a vow to Jacob's God, to keep for e—vermore,

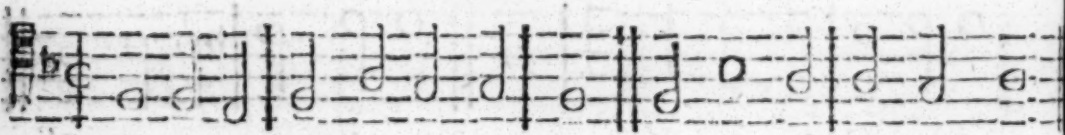


I will not come within my house, nor climb up to my bed :

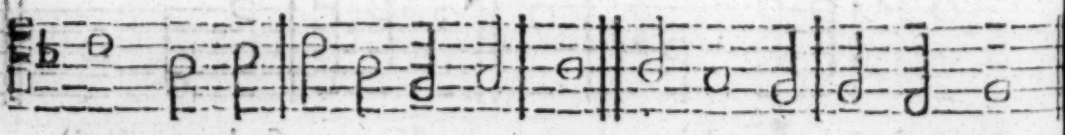


Nor let my temples take their rest, nor eyes with—in my head ;

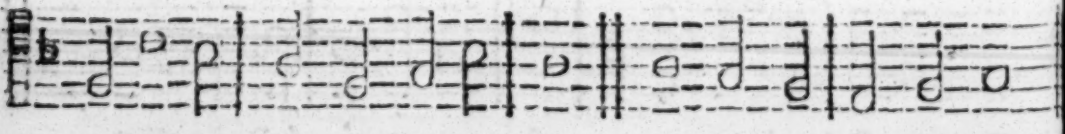
TENOR, or Plain-song.



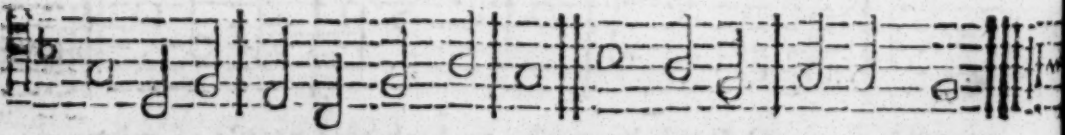
Remember David's troubles, Lord, how un—to thee he swore :



And vow'd a vow to Jacob's God, to keep for e—vermore,



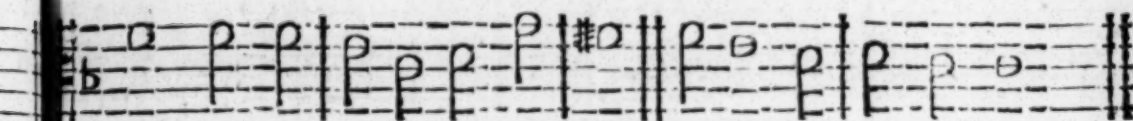
I will not come within my house, nor climb up to my bed :



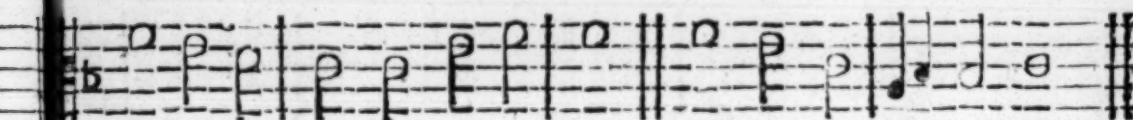
Nor let my temples take their rest, nor eyes with—in my head ;



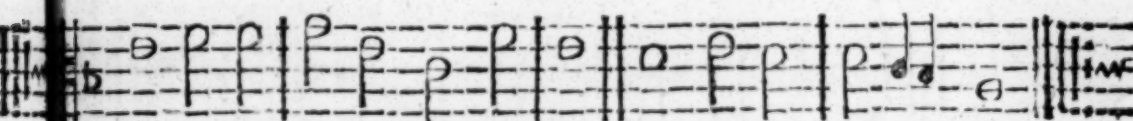
e: Remember Davids troubles, Lord, how un—to thee he swore:



And vow'd a vow to Jacob's God, to keep for e—vermore,

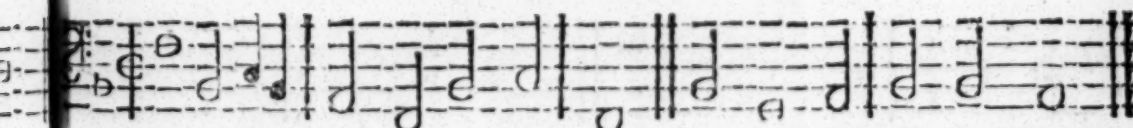


I will not come within my house, nor climb up to my bed:

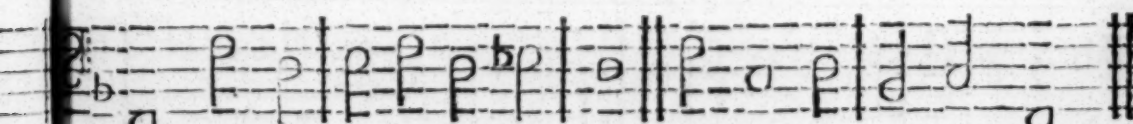


Nor let my temples take their rest, nor eyes within my head;

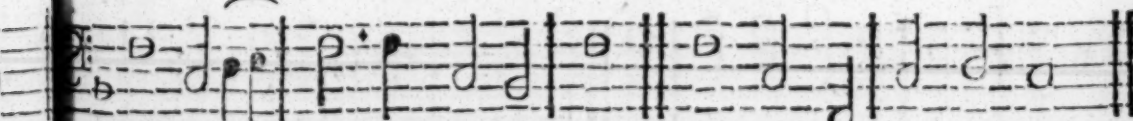
BASSUS.



re: Remember David's troubles, Lord, how un—to thee he swore:



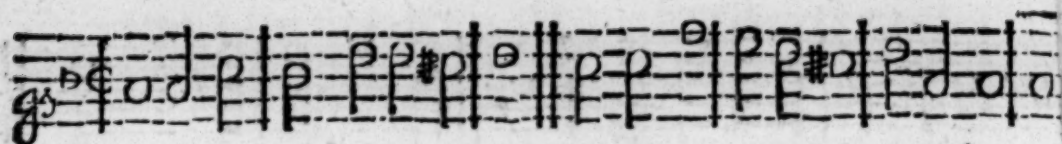
And vow'd a vow to Jacob's God, to keep for e—vermore,



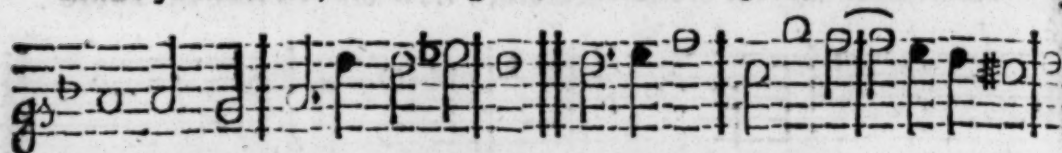
I will not come within my house, nor climb up to my bed:



Nor let my temples take their rest, nor eyes within my head;



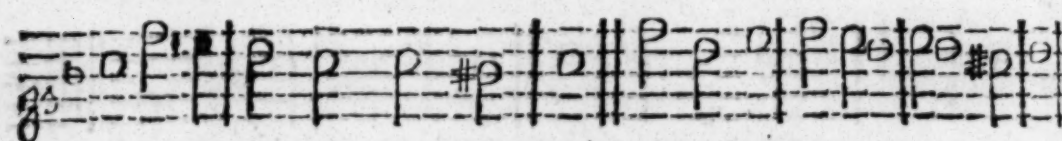
Praise ye the Lord, for he is good, for his mercy endureth for e-ver.



Give praise un-to the God of gods, for his mercy, &c.

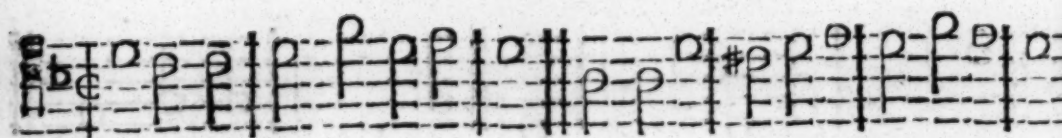


Give praise un-to the Ld. of lords, for his mer—cy, &c:

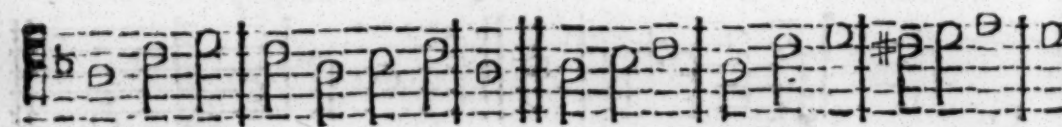


Who on-ly doth great wondrous works, for his mercy, &c.

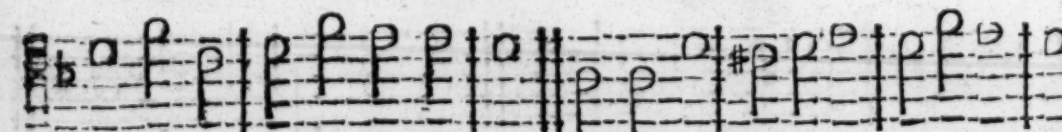
TENOR, or Plain-song.



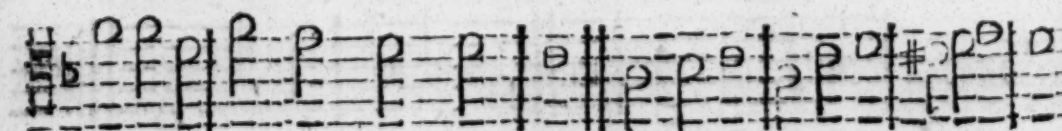
Praise ye the Lord, for he is good, for his mercy endureth for e--ver.



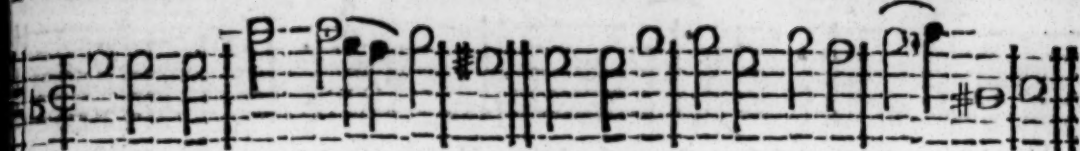
Give praise un-to the God of gods, for his mercy, &c.



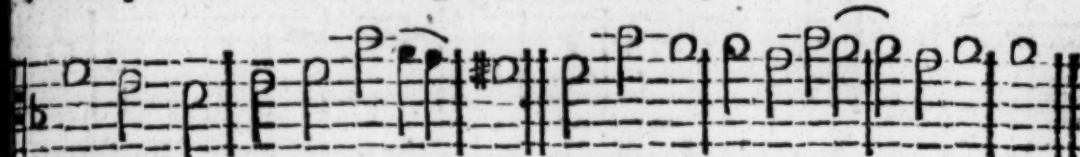
Give praise un-to the Lord of lords, for his mercy, &c.



Who only doth great wondrous works, for his mercy, &c.



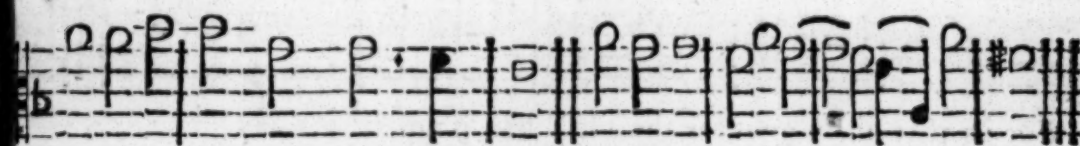
Praise ye the Lord, for he is good, for his mercy endureth for e-ver.



Give praise un-to the God of gods, for his mercy, &c.

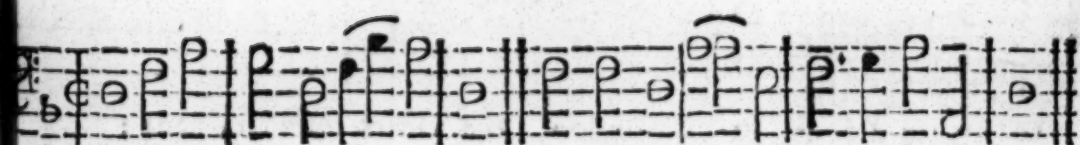


Give praise un—to the Ld. of lords for his mercy, &c.

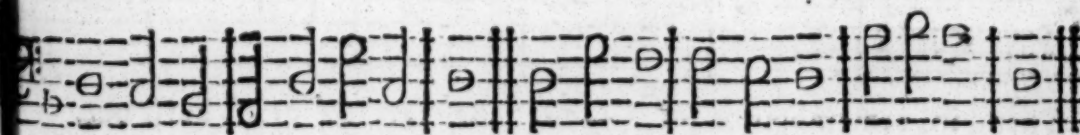


Who only doth great wondrous works, for his mercy, &c,

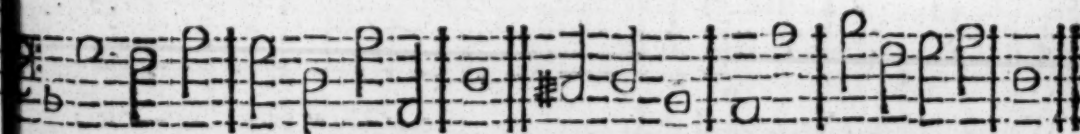
BASSUS.



Praise ye the Ld. for he is good , for his mercy endureth for e-ver.



Give praise un-to the God of gods, for his mercy, &c.



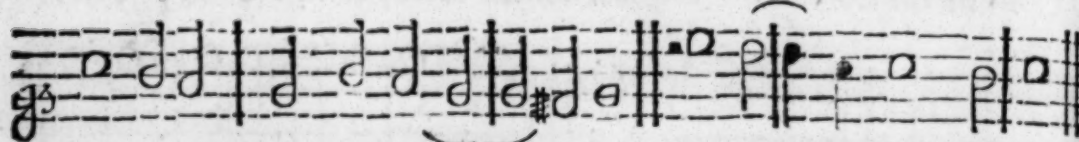
Give praise un-to the Ld of lords, for his mercy, &c.



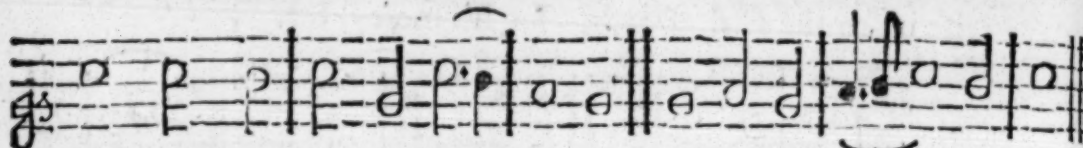
Who only doth great wondrous works, for his mer y, &c.



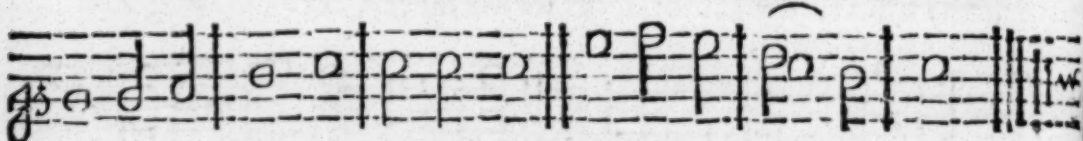
When we did sit in Ba—bylon, the ri—vers round a—bout ;



Then in remembrance of Si—on, the tears for grief burst out,

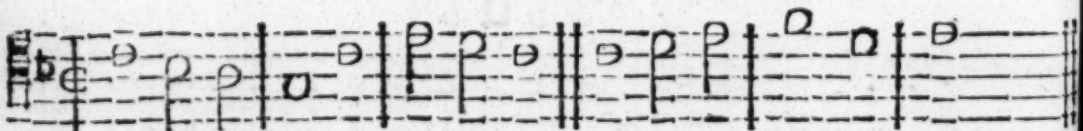


We hang'd our harps and instruments, the willow trees up—on ;

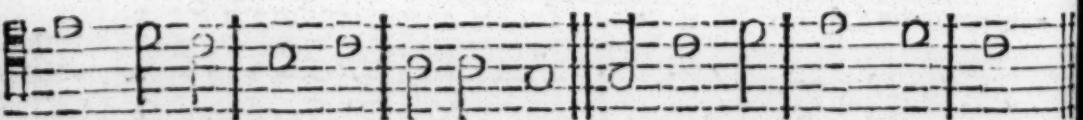


For in that place men for their use had planted ma—ny one.

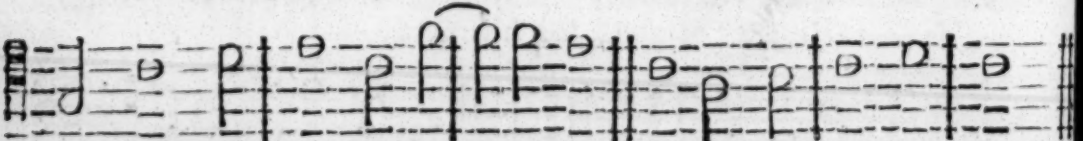
TENOR, or Plain-song.



When we did sit in Ba—by-lon, the rivers round a—bout ;



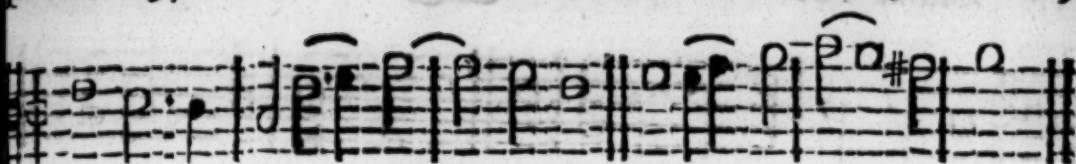
Then in remembrance of Si—on, the tears for grief burst out.



We hang'd our harps and instruments, the willow trees up—on ;



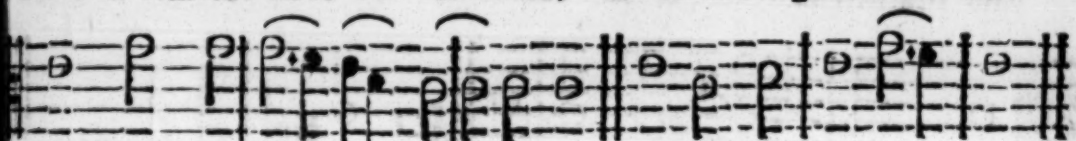
For in that place men for their use had planted ma—ny one.



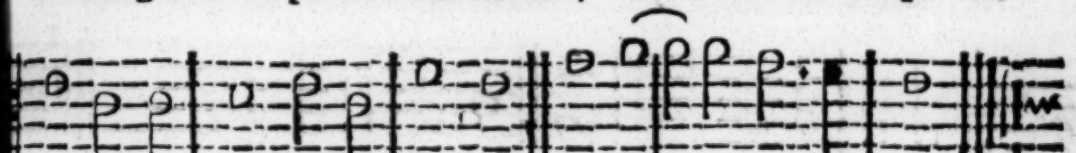
When we did sit in Ba-by-lon, the ri--vers round about ;



Then in remembrance of Si—on, the tears for grief burst out.

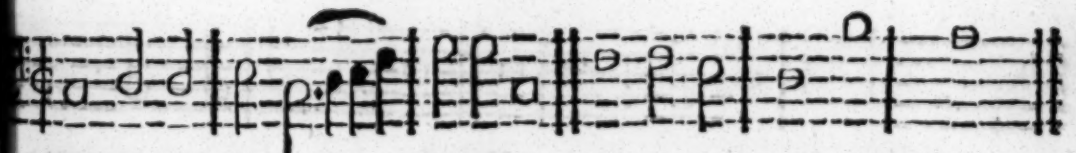


We hang'd our harps and instruments, the willow trees up—on ;



For in that place men for their use had planted ma-ny one.

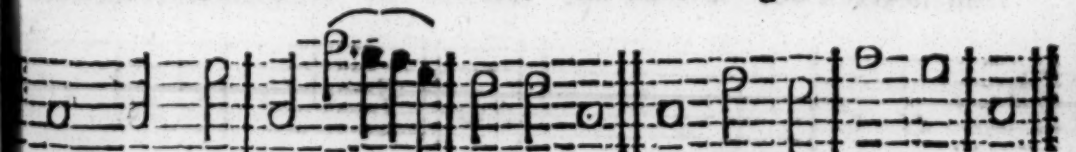
BASSUS.



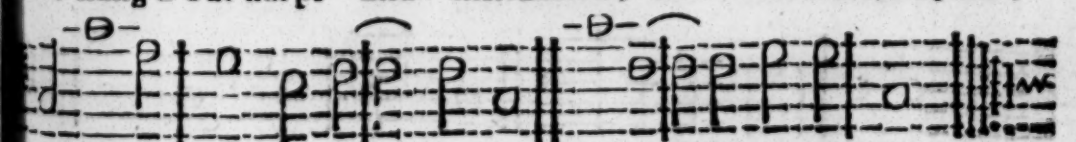
When we did sit in Babylon, the rivers round a-bout ;



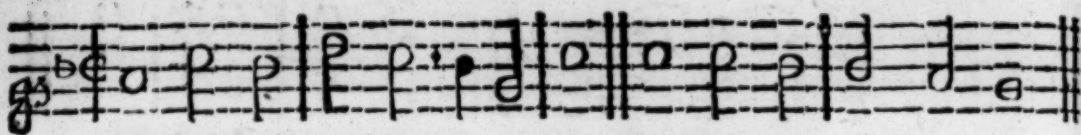
Then in remembrance of Si—on, the tears for grief burst out.



We hang'd our harps and instruments, the willow trees up-on ;



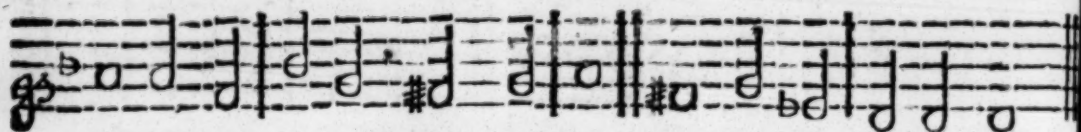
For in that place men for their use had planted ma-ny one.



O Lord up—on thee do I call, then haste thee un—to me:



And hearken now un—to my voice when I do cry to thee.



As incense let my pray'rs still be di—rect—ed in thy eyes:



And the up-lifting of my hands as ev'ning--sa--crifice.

TENOR, or Plain-song.



O Lord up—on thee do I call, then haste thee un—to me:



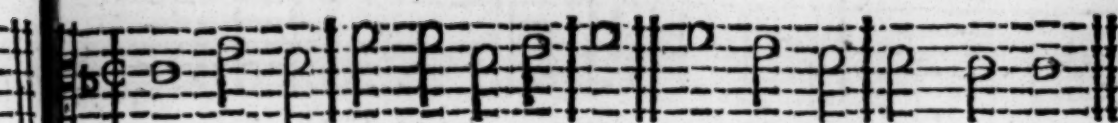
And hearken now un—to my voice when I do cry to thee.



As incense let my pray'rs still be di—rect—ed in thy eyes:



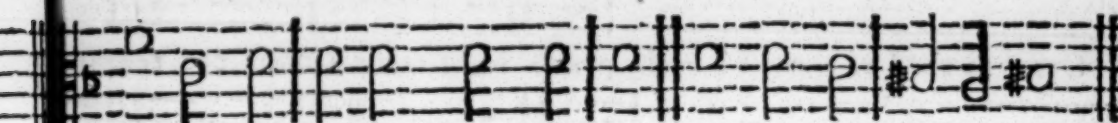
And the up-lifting of my hands as ev'ning--sa--crifice.



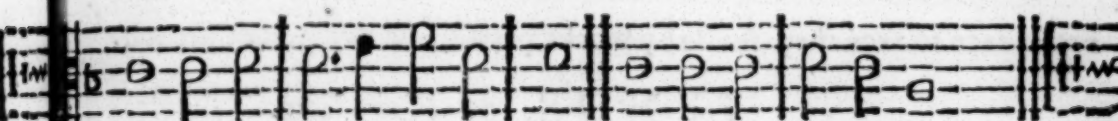
O Lord up—on thee do I call, then haste thee un—to me :



And hearken now un—to my voice when I do cry to thee:

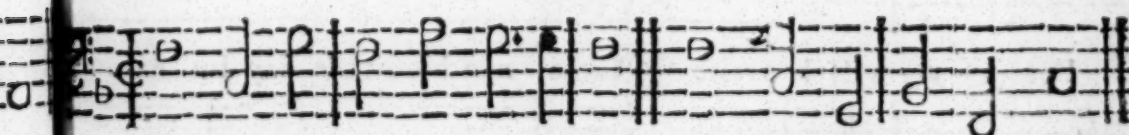


As incense let my pray'rs still be di—rect—ed in thy eyes :



And the up-lifting of my hands as ev'ning-sacrifice.

BASSUS.



O Lord up—on thee do I call, then haste thee un—to me :



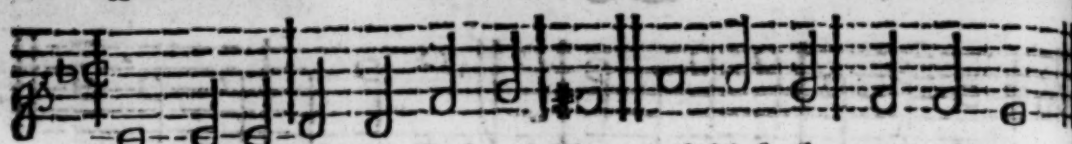
And hearken now un—to my voice when I do cry to thee.



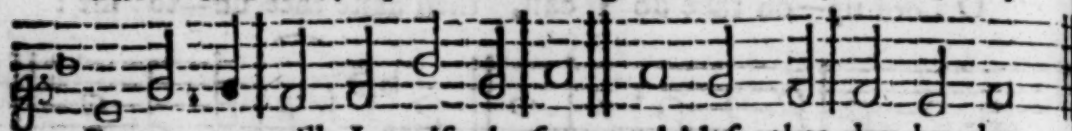
As incense let my pray'rs still be di—rect—ed in thy eyes:



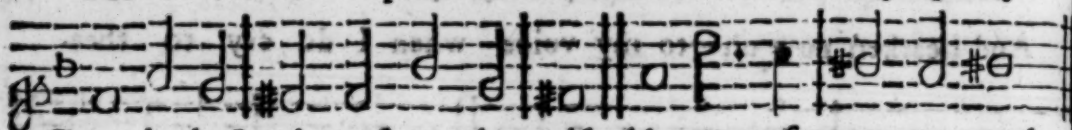
And the up-lifting of my hands as ev'ning-sa-crifice.



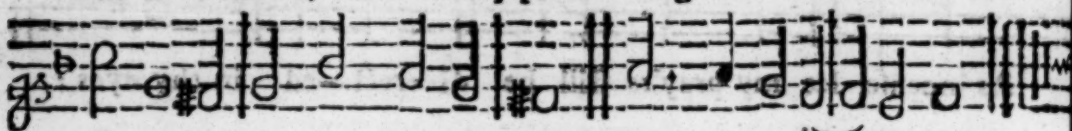
Thee will I laud, my God and King, and bleſs thy name alway :



For e—ver will I praife the ſame and bleſs thee day by day.

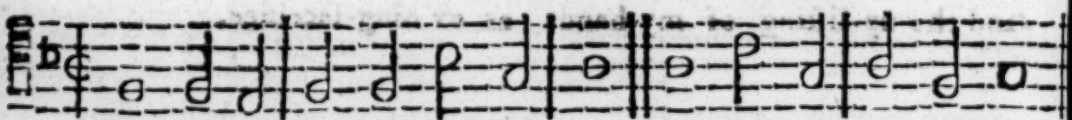


Great is the Lord, moſt worthy praife his greatneſs none can reach :

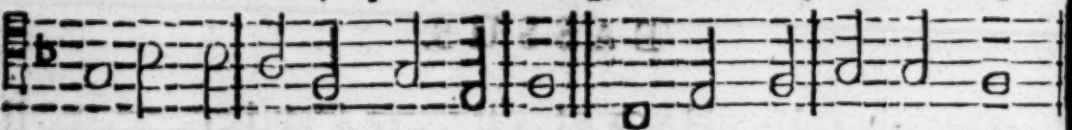


From race to race they ſhall thy works praife, and thy power preach.

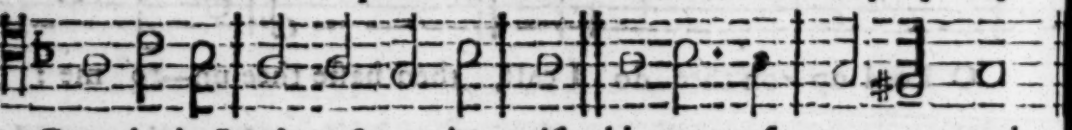
TENOR, or Plain-song.



Thee will I laud, my God and King, and bleſs thy name alway :



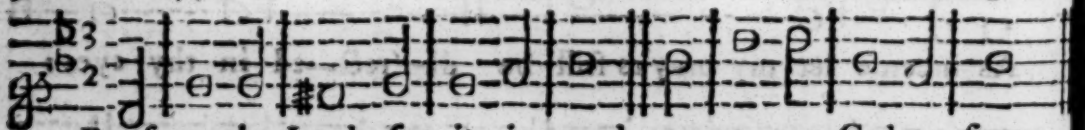
For e—ver will I praife the ſame and bleſs thee day by day.



Great is the Lord moſt worthy praife his greatneſs none can reach :

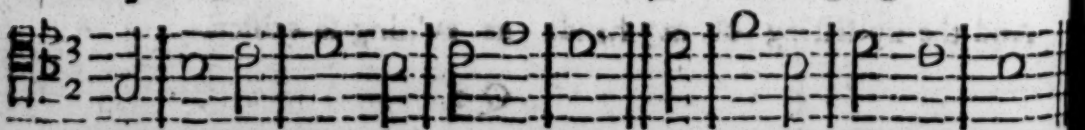


From race to race they ſhall thy works praife, and thy power preach.

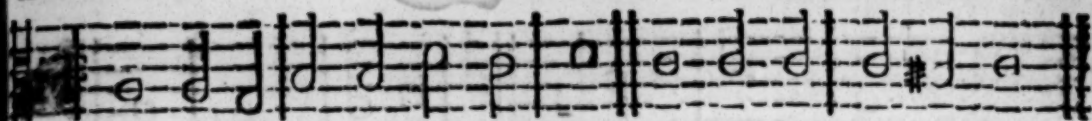


Praife ye the Lord, for it is good un—to our God to ſing :

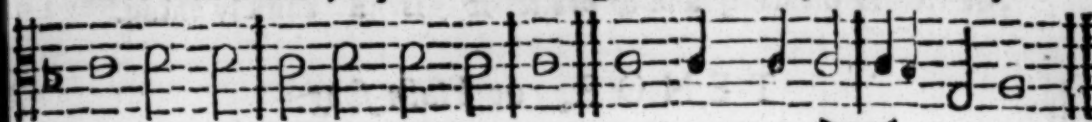
TENOR, or Plain-song.



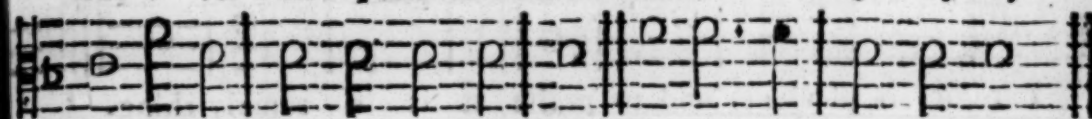
Praife ye the Lord, for it is good un—to our God to ſing :



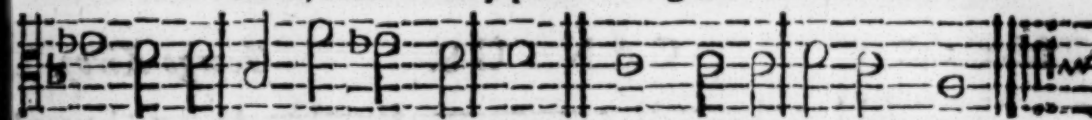
Thee will I laud, my God and King, and bleſs thy name alway :



For e—ver will I praife the ſame and bleſs thee day by day.

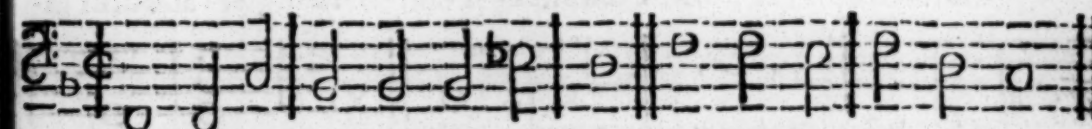


Great is the Lord, moſt worthy praife his greatneſs none can reach :

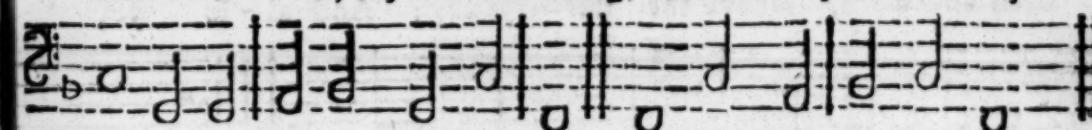


From race to race they ſhall thy works praife, and thy power preach.

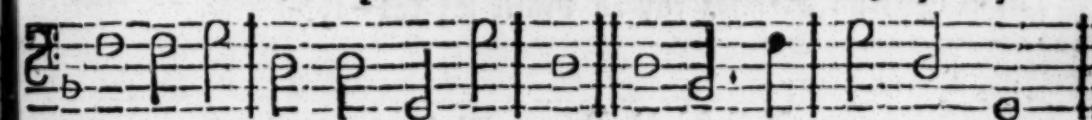
BASSUS.



Thee will I laud, my God and King, and bleſs thy name alway :



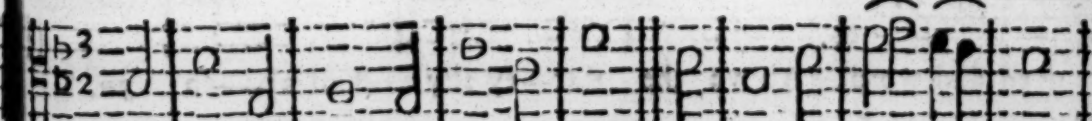
For e—ver will I praife the ſame and bleſs thee day by day.



Great is the Lord moſt worthy praife his greatneſs none can reach :

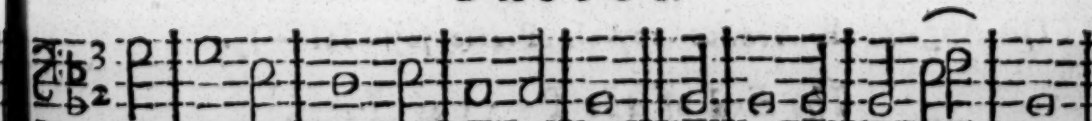


From race to race they ſhall thy works praife, and thy power preach.



Praife ye the Lord, for it is good un—to our God to ſing :

BASSUS.



Praife ye the Lord, for it is good un—to our God to ſing :



For it is pleasant, and to praise it is a comely thing.

TENOR, or *Plain-song*.

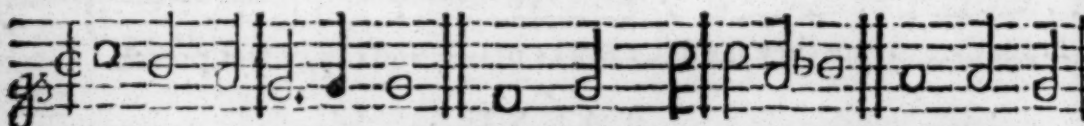


For it is pleasant, and to praise it is a comely thing.

Psalm 148.

CANTUS.

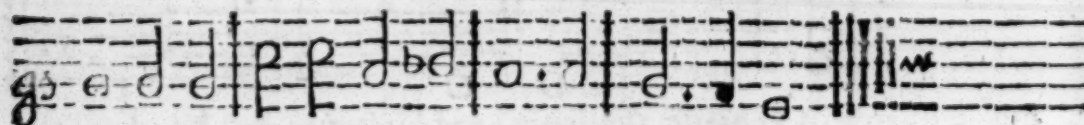
George Kirby.



Give laud un-to the Lord, From heav'n that is so high Praise him in

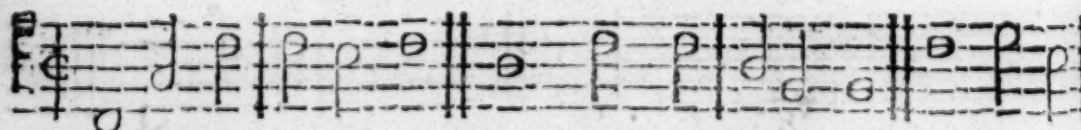


deed and word, Above the star-ry sky: And al-so ye,



His Angels all, Armies roy-al, Praise joy-ful-ly.

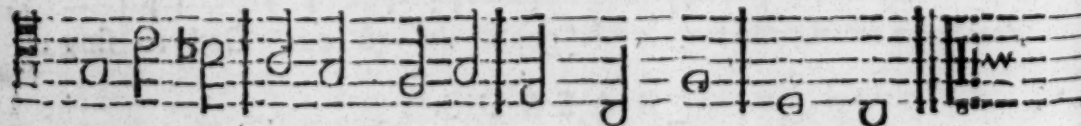
TENOR, or *Plain-song*.



Give laud un-to the Lord, From heav'n that is so high Praise him in



deed and word, Above the star-ry sky: And al-so ye,

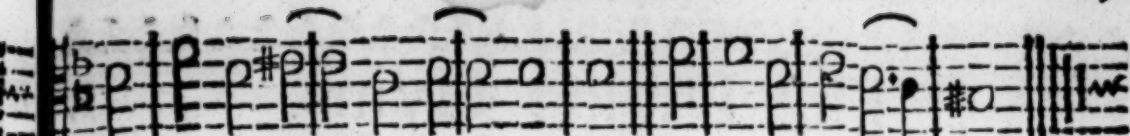


His Angels all Armies roy-al, Praise joy-ful-ly.

The End of the PSALM Tunes.

MEDIUS.

129



For it is pleasant, and to praise it is a comely thing.

BASSUS.

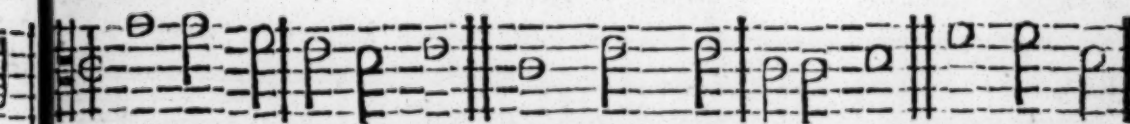


For it is pleasant, and to praise it is a comely thing:

Psalm 148.

MEDIUS.

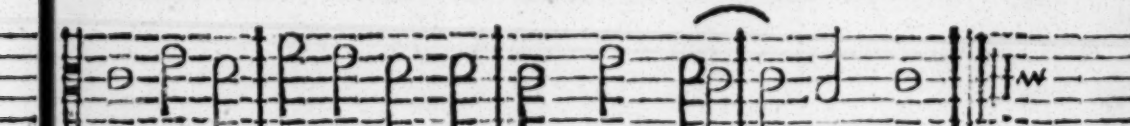
George Kirby.



Give laud un-to the Lord, From heav'n that is so high Praise him in



deed and word, Above the star-ry sky: And al—so ye,



His Angels all, Armies roy-al, Praise joy—ful—ly.

BASSUS.



Give laud un-to the Lord, From heav'n that is so high Praise him in



deed and word, Above the star-ry sky: And al—so ye,



His Angels all, Armies roy-al, Praise joy—ful—ly.

The End of the Psalm Tunes.

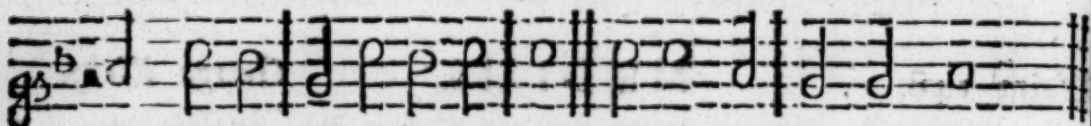
The Divine Hymns.

Benedictus.

CANTUS.

Tho. R. B. of M.

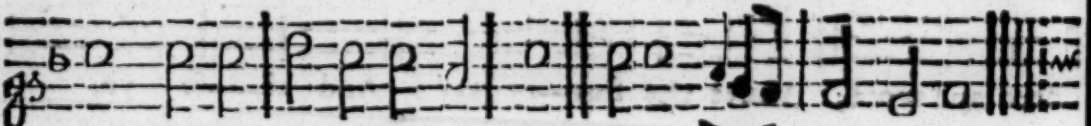
The on—ly Lord of Is—ra—el be praised e—vermore:



For tho' his vi—si—tation and his mercy kept in store,

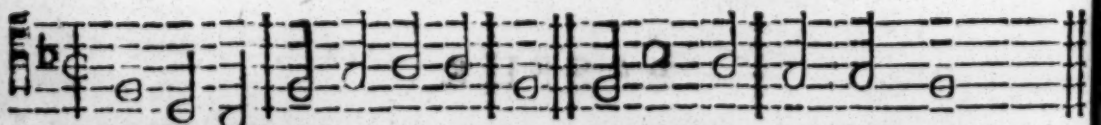


His people now he hath redeem'd, that long hath been in thrall:

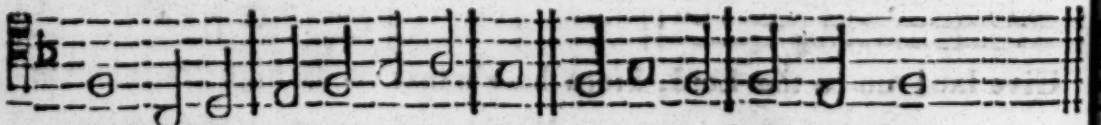


And spread abroad his saving health up-on his servants all.

TENOR, or *Plain-song.*



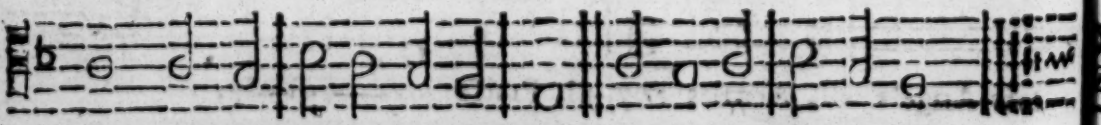
The on—ly Lord of Is—ra—el be praised e—vermore:



For tho' his vi—si—tation and his mercy kept in store,



His people now he hath redeem'd, that long hath been in thrall:

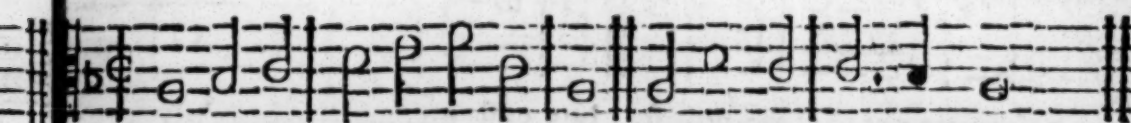


And spread abroad his saving health up-on his servants all.

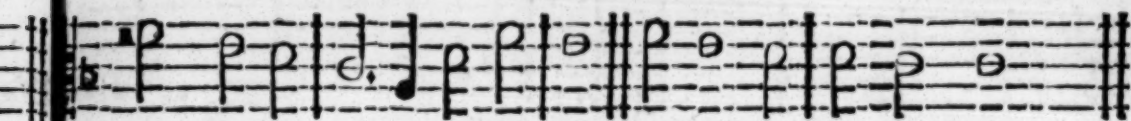
The Divine Hymns.

A. *Benedictus.*

MEDIUS.

Tho. R. B. of M.

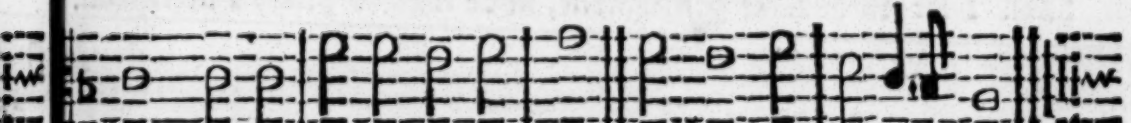
The on—ly Lord of Is—ra—el be praised e—vermore :



For tho' his vi—si—tation and his mercy kept in store,

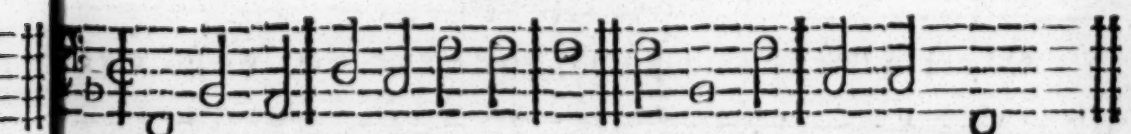


His people now he hath redeem'd, that long hath been in thrall :

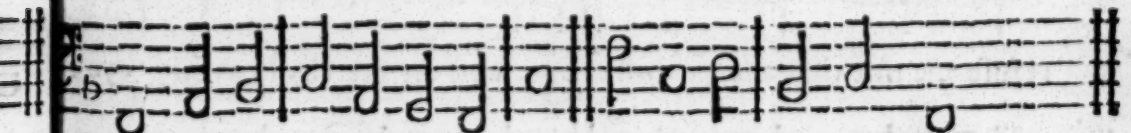


And spread abroad his saving health up-on his servants all.

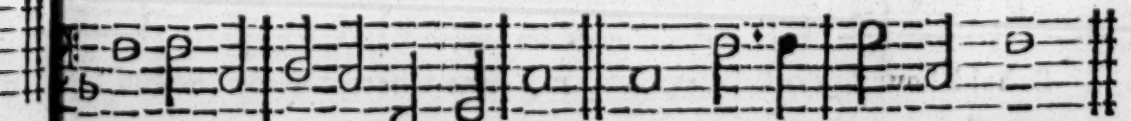
BASSUS.



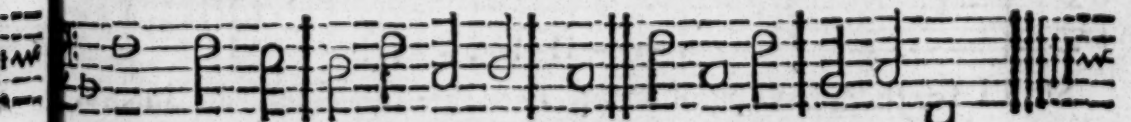
The on—ly Lord of Is—ra—el be praised e—vermore :



For tho' his vi—si—tation and his mercy kept in store,



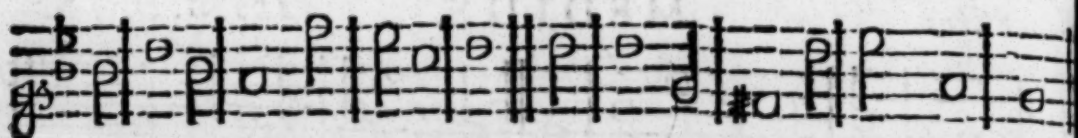
His people now he hath redeem'd, that long hath been in thrall :



And spread abroad his saving health up-on his servants all.



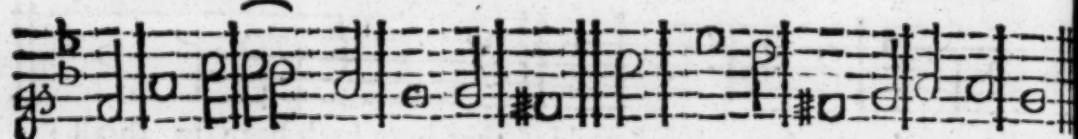
O Lord in thee is all my trust, give ear un-to my wo-ful cry :



refuse me not that am unjust, but cast on me thy heav'nly eye :

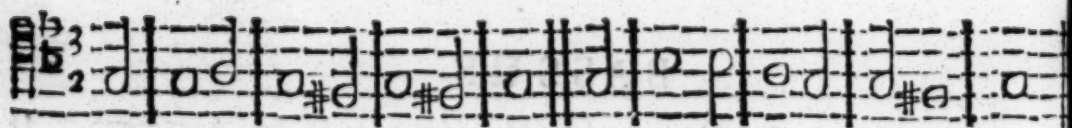


Behold how I do still lament, my sins wherein I do offend :



Shall I for them have punishment, since thee to please I do intend.

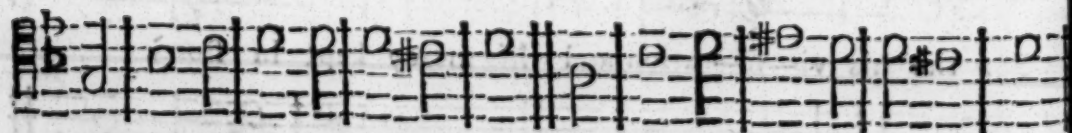
TENOR, or Plain-song.



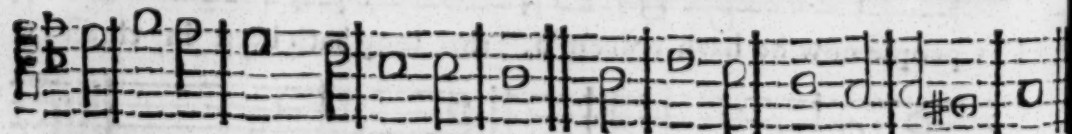
O Lord in thee is all my trust, give ear un-to my wo-ful cry :



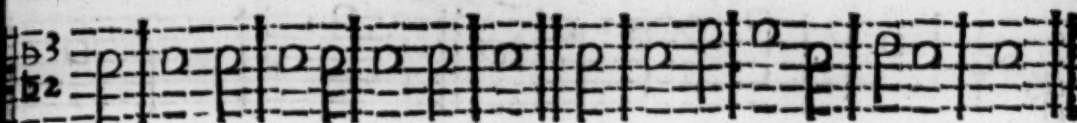
refuse me not that am un-just, but cast on me thy heav'nly eye :



Behold how I do still lament, my sins wherein I do offend :



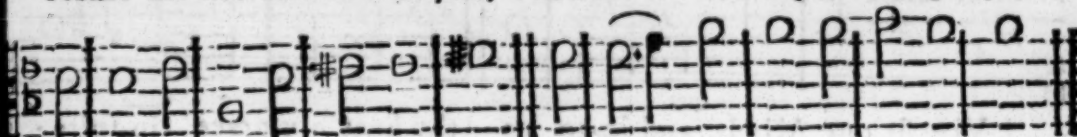
Shall I for them have punishment, since thee to please I do intend.



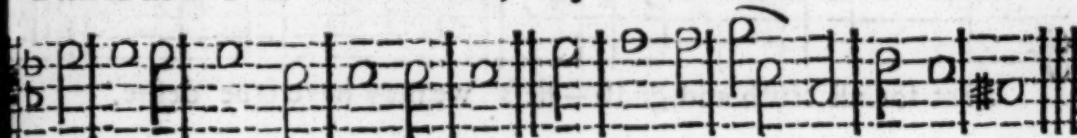
O Lord in thee is all my trust, give ear un-to my wo-ful cry :



refuse me not that am un-just, but cast on me thy heav'nly eye:



Behold how I do still lament, my sins wherein I do offend:

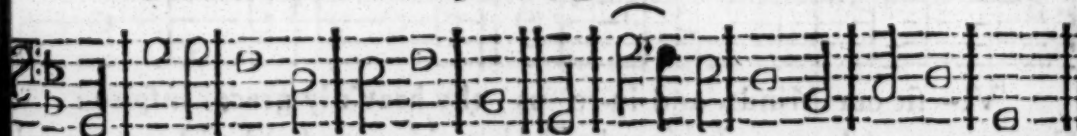


Shall I for them have punishment, since thee to please I do intend.

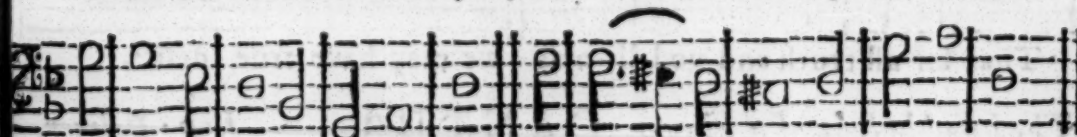
BASSUS.



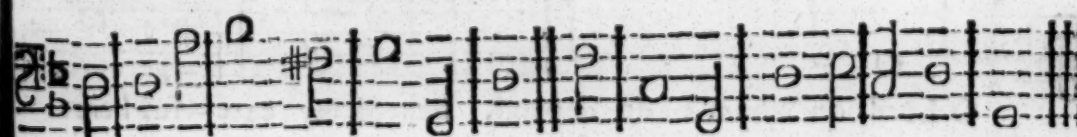
O Lord in thee is all my trust, give ear un-to my wo-ful cry :



refuse me not that am un-just, but cast on me thy heav'nly eye:



Behold how I do still lament, my sins wherein I do offend:



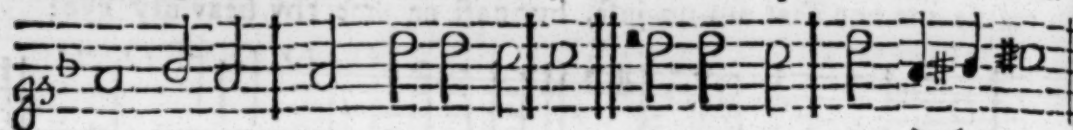
Shall I for them have punishment, since thee to please I do intend.



Come Holy Ghost, E—ter—nal God, proceeding from above :



Both from the Father and the Son, the God of peace and love.

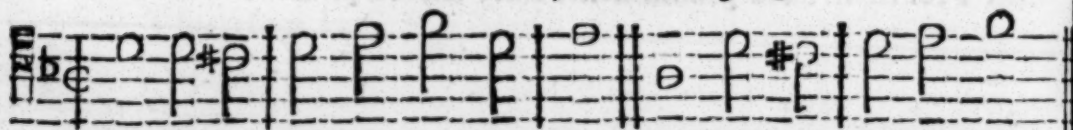


Vi—sit our Minds, and in-to us thy heav'nly grace in—spire :

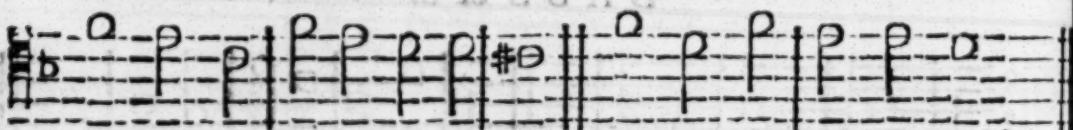


That for all truth and godli—ness we may have true desire.

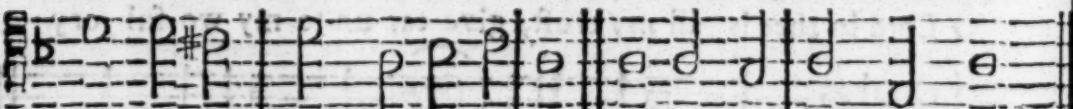
TENOR, or *Plain-song.*



Come Holy Ghost, E—ter—nal God, proceed—ing from above :



Both from the Father and the Son, the God of peace and love.



Vi—sit our Minds, and in-to us thy heav'nly grace inspire :



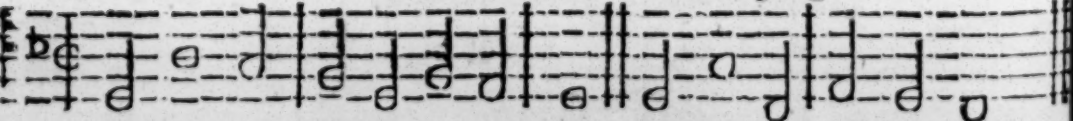
That for all truth and god-li—ness we may have true desire.

The humble Suit of a Sinner. CANTUS: *Rob. Palmer.*



O Lord, on whom I do depend, behold my care—ful heart :

TENOR, or *Plain-song.*



O Lord, on whom I do depend, behold my careful heart :

Veni Creator. **MEDIUS.** *Tho. R. B. of M.* 125



Come Holy Ghost, E—ter—nal God, proceed—ing from above:



Both from the Father and the Son, the God of peace and love.

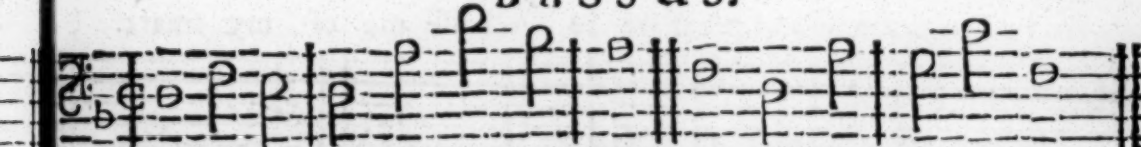


Vi—sit our Minds, and in—to us thy heav'nly grace inspire:

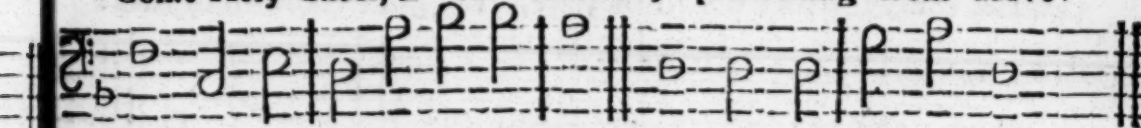


That for all truth and godli—ness we may have true de—fire.

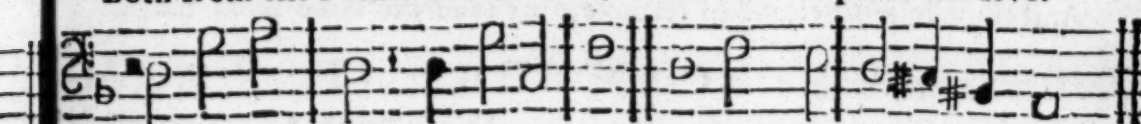
BASSUS.



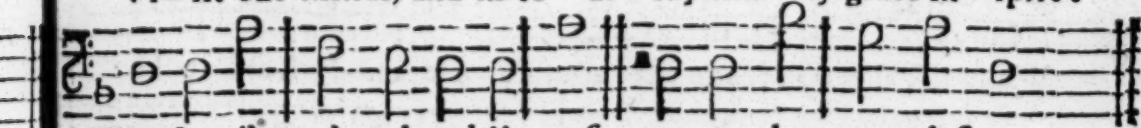
Come Holy Ghost, E—ter—nal God, proceeding from above:



Both from the Father and the Son, the God of peace and love:

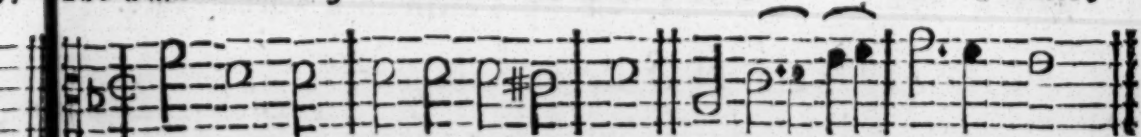


Vi—sit our Minds, and in—to us thy heav'nly grace in—spire:



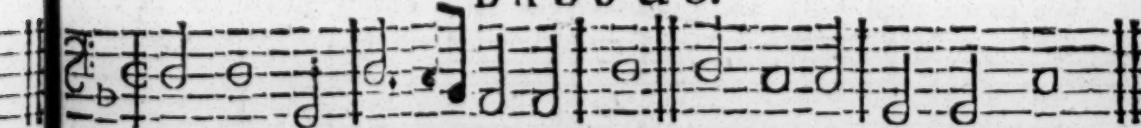
That for all truth and god-li—ness we may have true desire.

The humble Suit of a Sinner. **MEDIUS.** *Rob. Palmer.*

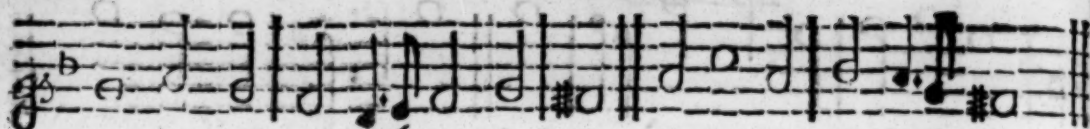


O Lord, on whom I do depend, be—hold my careful heart:

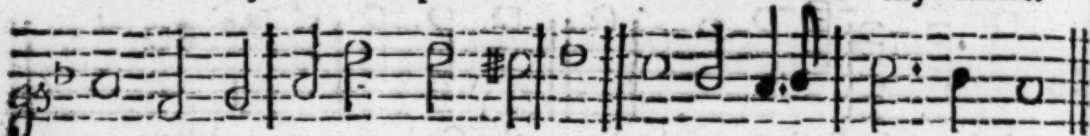
BASSUS.



O Lord, on whom I do depend, behold my careful heart:



And when thy will and pleasure is release me of my smart.

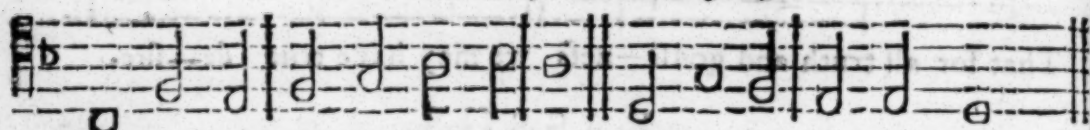


Thou see'st my sorrows which they are, my grief is known to thee:

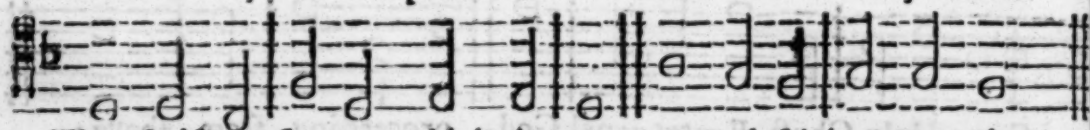


And there is none that can remove, or take the same from me.

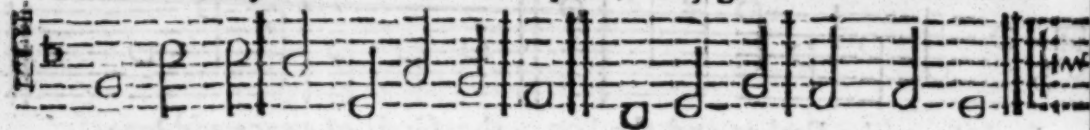
TENOR, or Plain-song.



And when thy will and pleasure is release me of my smart.

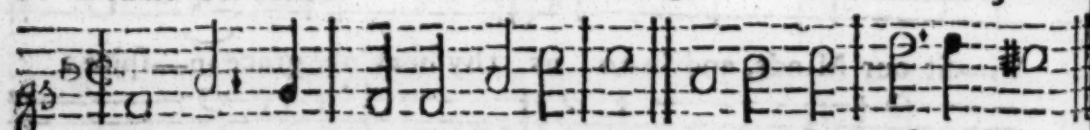


Thou see'st my sorrows which they are, my grief is known to thee:

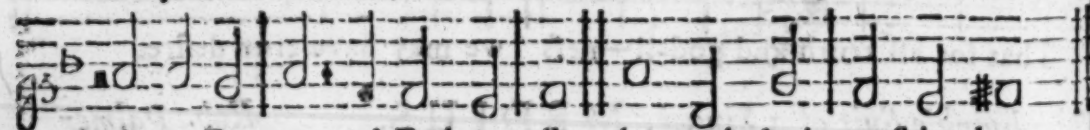


And there is none that can remove, or take the same from me.

Te Deum. St. Amb. CANTUS. Tho. R. B. of M.

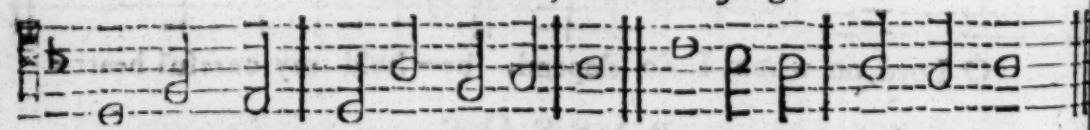


We praise thee, God, and thee confess the on-ly Lord to be:



And as E-ter-nal Father, all the earth doth worship thee.

TENOR, or Plain-song.



We praise thee, God, and thee confess the on-ly Lord to be:



And as E-ter-nal Father, all the earth doth worship thee.

MEDIUS.

127



And when thy will and pleasure is release me of my smart.



Thou see'st my sorrows which they are, my grief is known to thee:

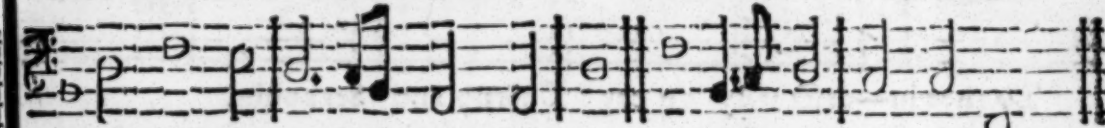


And there is none that can remove, or take the same from me.

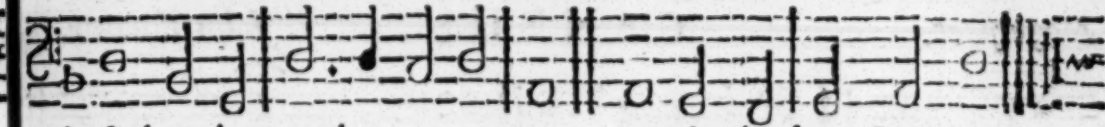
BASSUS.



And when thy will and pleasure is release me of my smart.

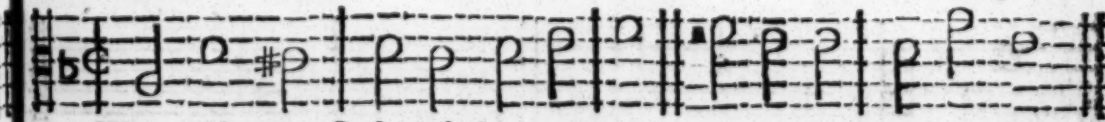


Thou see'st my sorrows which they are, my grief is known to thee:



And there is none that can remove, or take the same from me.

M. *Te Deum.* St. Amb. MEDIUS. *Tho. R. B. of M.*

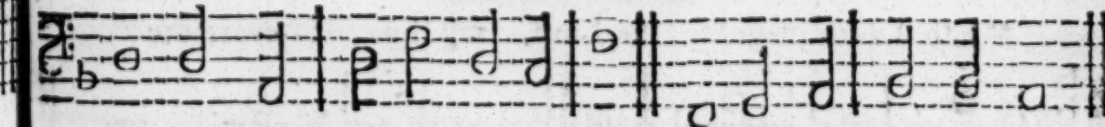


We praise thee, God, and thee confess the on-ly Lord to be:

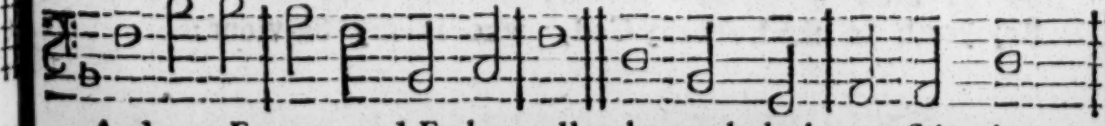


And as E-ter-nal Father, all the earth doth worship thee.

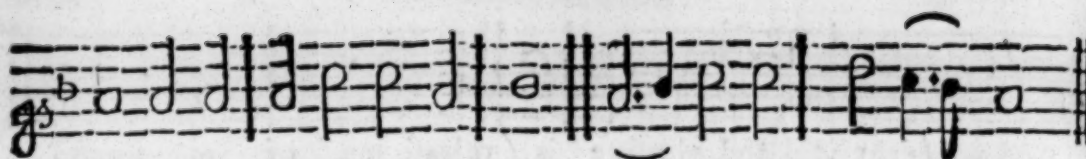
BASSUS.



We praise thee, God, and thee confess the on-ly Lord to be:



And as E-ter-nal Father, all the earth doth worship thee.



To thee all angels cry, the heav'ns and all the pow'rs therein :



To thee incessant—ly do cry Che—rub and Se—raphin .

TENOR, or *Plain-song*.



To thee all angels cry, the heav'ns and all the pow'rs therein :

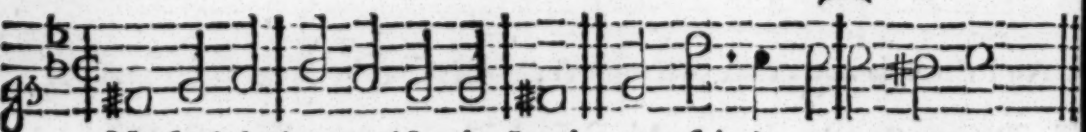


To thee in—cessant—ly do cry Cherub and Seraphin.

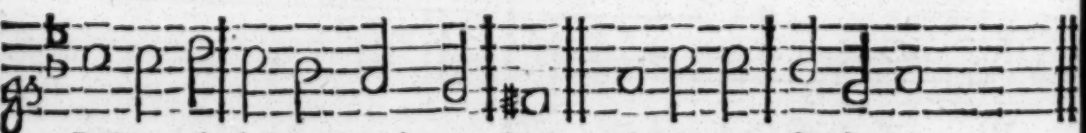
Magnificat.

CANTUS.

John Farmer.

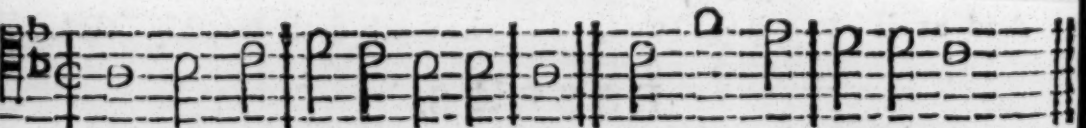


My soul doth magnifie the Lord, my spi—rit e—vermore

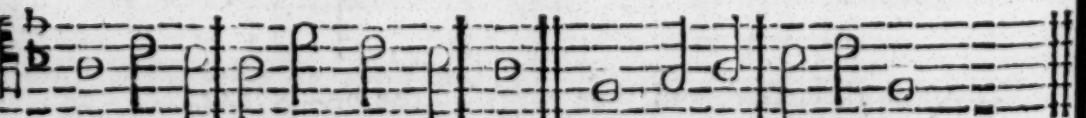


Rejoyceth in the Lord my God, who is my Saviour :

TENOR, or *Plain-song*.



My soul doth magnifie the Lord, my spi—rit evermore



Rejoyceth in the Lord my God, who is my Sa—viour ;

MEDIUS.

129



To thee all angels cry, the heav'ns and all the pow'rs therein :



To thee in-ces-sant-ly do cry Cherub and Se-raphin.

BASSUS.



To thee all angels cry, the heav'ns and all the pow'rs therein :

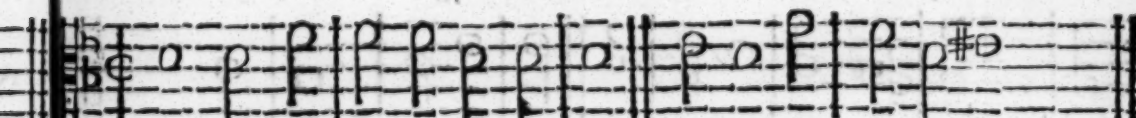


To thee in-cessant-ly do cry Cherub and Seraphin.

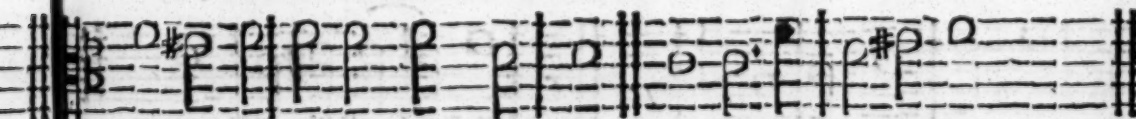
Magnificat.

MEDIUS.

John Farmer.

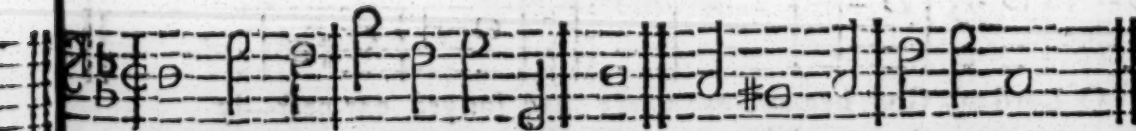


My soul doth magni-fie the Lord, my spirit evermore



Rejoyceth in the Lord my God, who is my Saviour.

BASSUS.

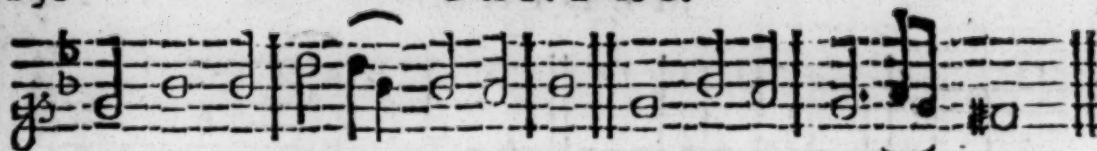


My soul doth magnifie the Lord, my spi-rit evermore



Rejoyceth in the Lord my God, who is my Sa-viour :

CANTUS.

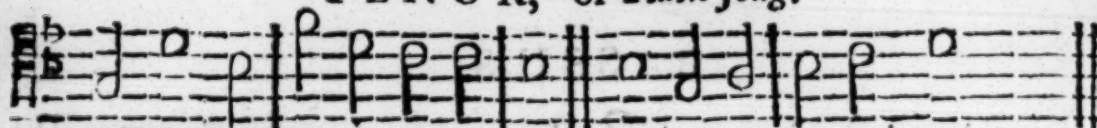


And that because he did regard, and had re-spect un—to

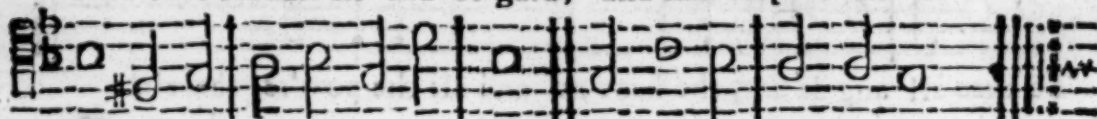


The low e-state of his hand-maid, and let the mighty go.

TENOR, or Plain-song.



And that because he did re-gard, and had respect un—to



The low e-state of his hand-maid, and let the mighty go.

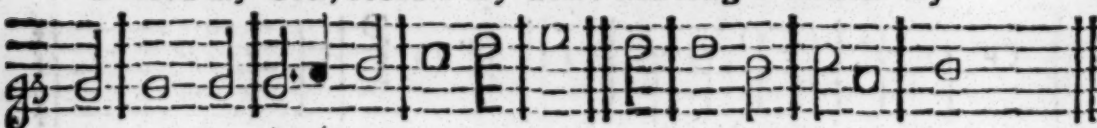
Nunc Dimittis.

CANTUS.

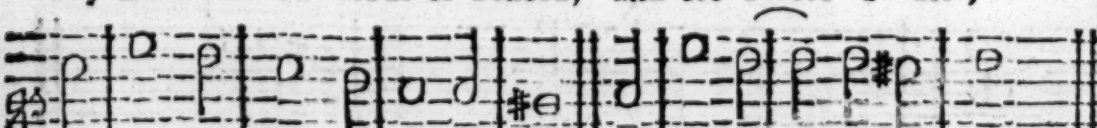
Tho. R. B. of M.



O Lord my God, because my heart had longed earnest—ly



My Lord and Sa—viour to behold, and see before I die ;

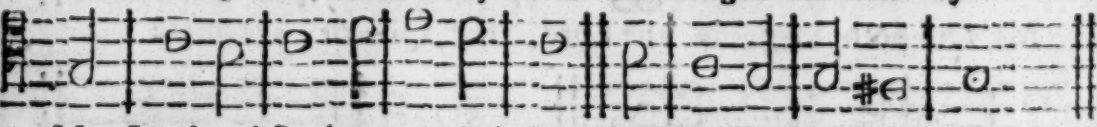


The joy and health of all mankind de—si—red long be—fore :

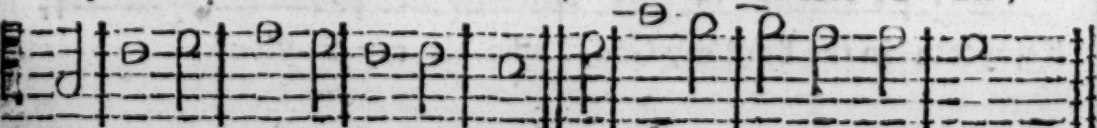
TENOR, or Plain-song.



O Lord my God, because my heart had longed ear—nest—ly



My Lord and Saviour to behold, and see be—fore I die ;



The joy and health of all mankind de—si—red long be—fore :

MEDIUS.

131

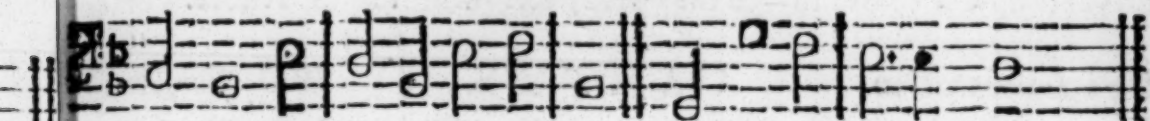


And that because he did re-gard, and had re-spect un-to



The low e--state of his hand-maid, and let the mighty go.

BASSUS.



And that because he did regard, and had respect un-to



The low estate of his hand-maid, and let the mighty go.

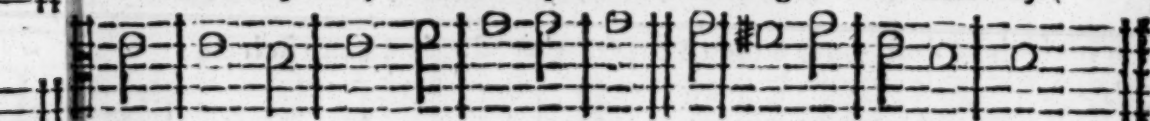
Nunc Dimittis.

MEDIUS.

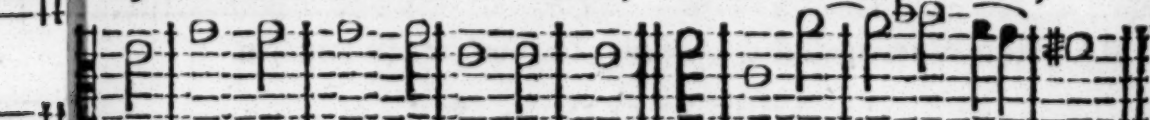
Tho. R. B. of M.



O Lord my God, because my heart had longed ear-nest-ly

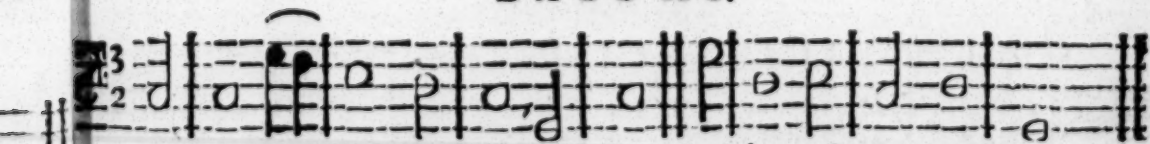


My Lord and Sa-viour to behold, and see be-fore I die;

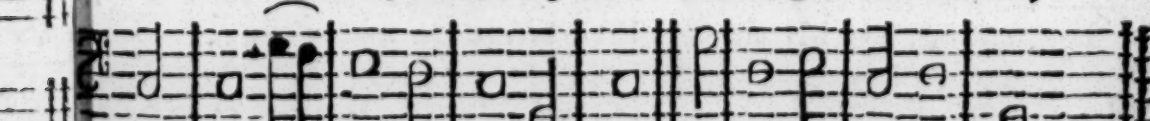


The joy and health of all mankind de-sir-ed long be-fore;

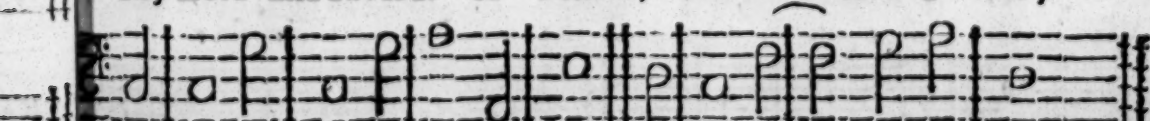
BASSUS.



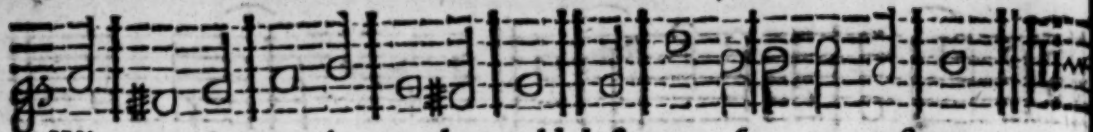
O Lord my God, because my heart had longed ear-nest-ly



My Lord and Saviour to behold, and see be-fore I die;



The joy and healrh of all mankind de-fi-red long be-fore;



Who now is come in—to the world lost man for to restore.

TENOR, or *Plain-song*.



Who now is come in—to the world, lost man for to restore.

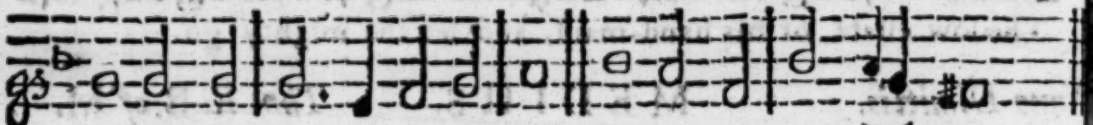
The Lamentation.

CANTUS.

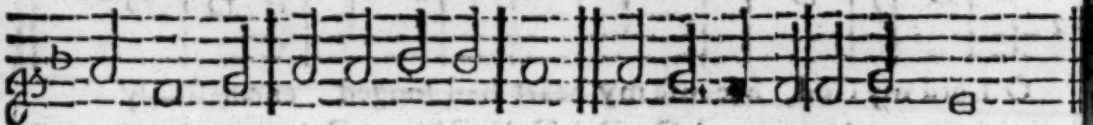
Will. Parsons.



O Lord, turn not thy face a-way from him that lies prostrate,



Lamenting fore his sinful life before thy mer-cy gate.

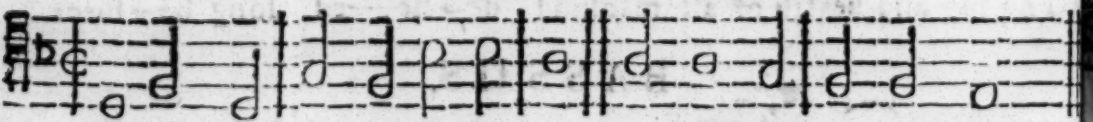


Which thou dost open wide to those that do la-ment their sin:

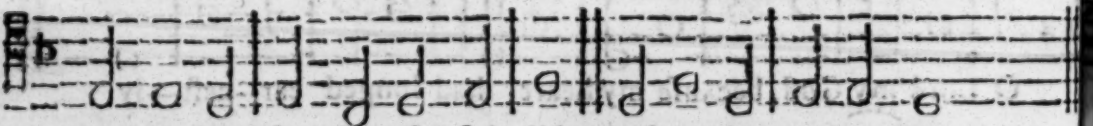


O shut it not against me, Lord, but let me en-ter in.

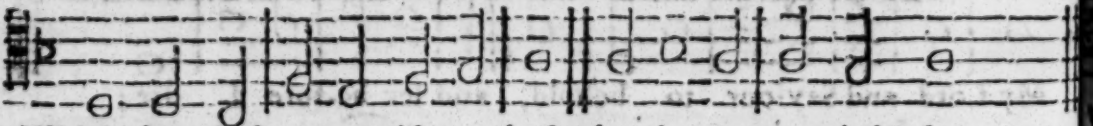
TENOR, or *Plain-song*.



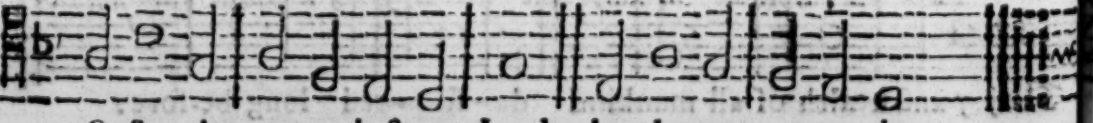
O Lord, turn not thy face a-way from him that lies prostrate,



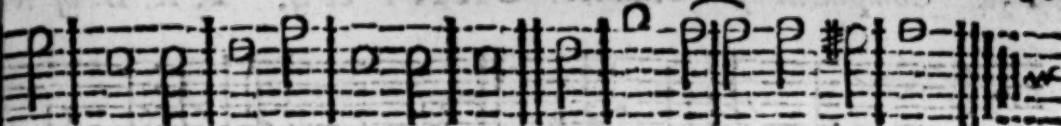
La-menting fore his sin-ful life before thy mercy gate.



Which thou dost open wide to those that do lament their sin:

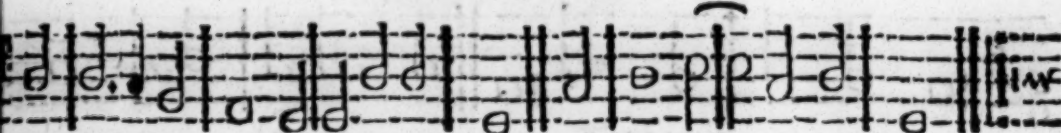


O shut it not against me, Lord, but let me en-ter in.



Who now is come in—to the world lost man for to restore.

BASSUS.

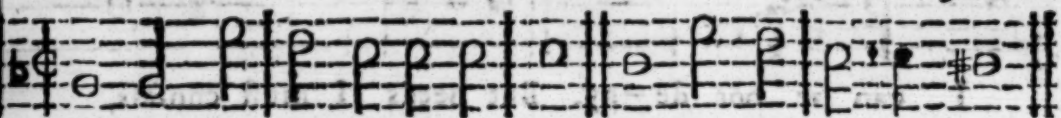


Who now is come in—to the world, lost man for to restore.

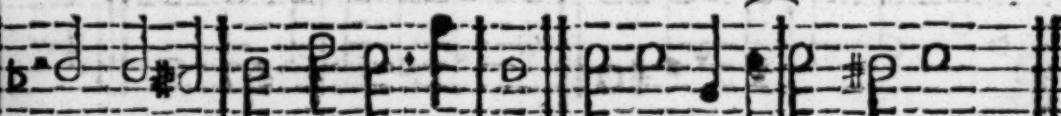
The Lamentation.

MEDIUS.

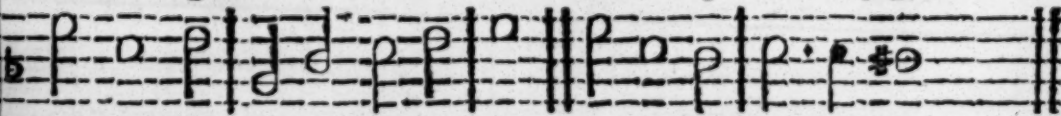
Will. Parsons.



O Lord, turn not thy face a—way from him that lies prostrate,



Lamenting fore his sin-ful life before thy mer—cy gate.



Which thou dost o-pen wide to those that do lament their sin:

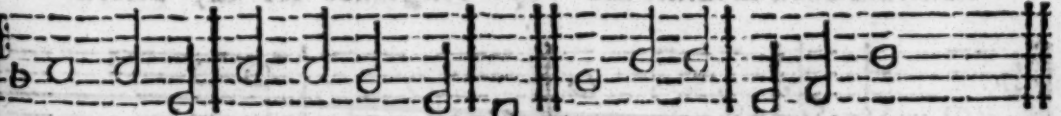


O shut it not against me, Lord, but let me en—ter in.

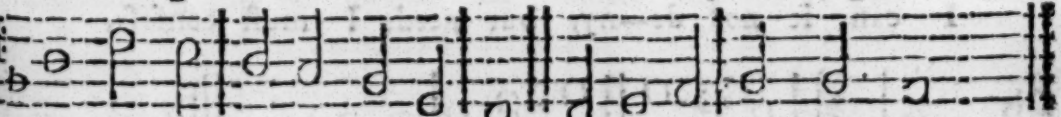
BASSUS.



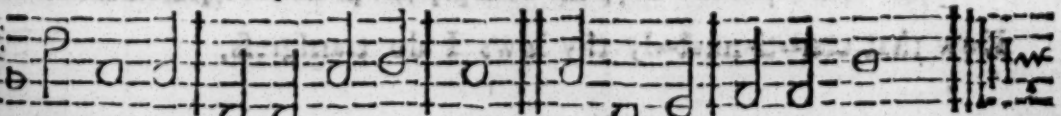
O Lord, turn not thy face a-way from him that lies prostrate,



Lamenting fore his sin-ful life before thy mercy gate.



Which thou dost o-pen wide to those that do lament their sin:



O shut it not against me, Lord, but let me en—ter in.



Where righteousness doth say, Lord for my sinful Part,



In wrath thou shouldst me pay vengeance for my desert.

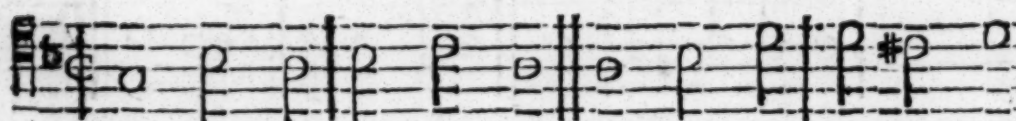


I can it not de-ny, But needs I must confess,

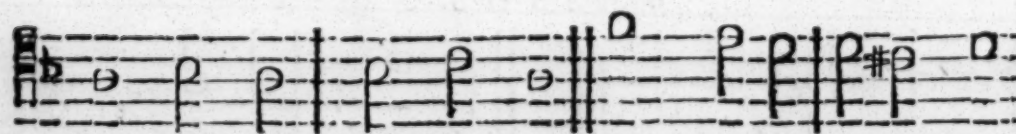


How that con-ti-nual-ly thy laws I do transgress.

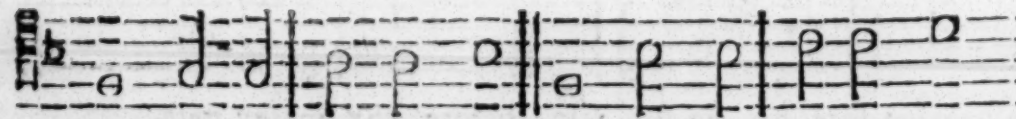
TENOR, or *Plain-song.*



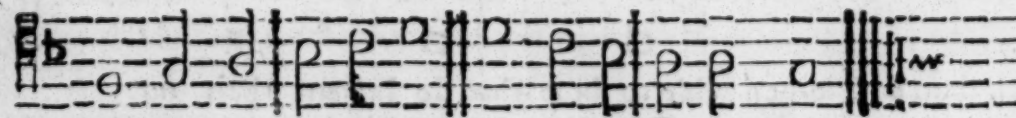
Where righteousness doth say, Lord for my sinful Part,



In wrath thou shouldst me pay vengeance for my desert.



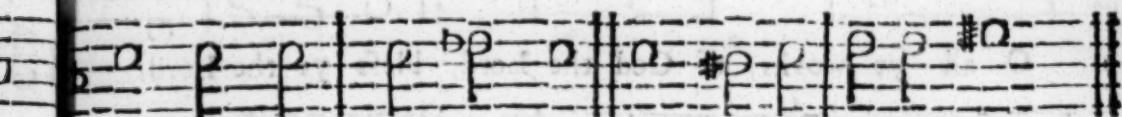
I can it not de-ny, but needs I must confess,



How that con-ti-nual-ly thy laws I do transgress.



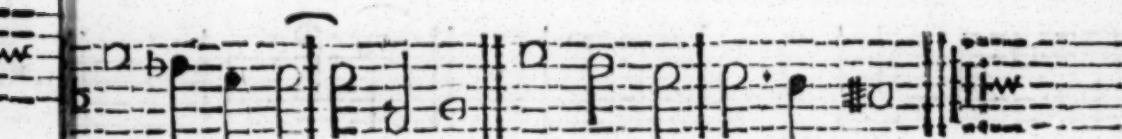
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In wrath thou shouldst me pay vengeance for my desert.



I can it not de—ny, but needs I must confess,



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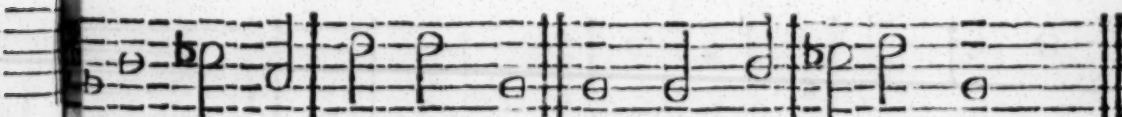
BASSUS.



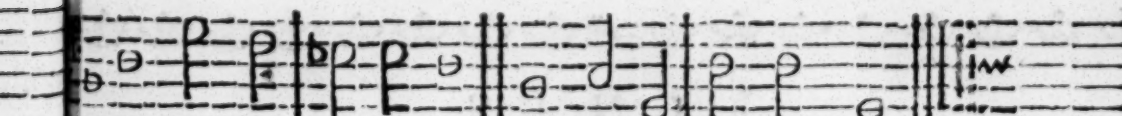
Where righteousness doth say, Lord for my sinful Part.



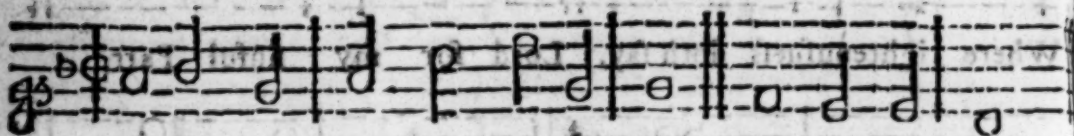
In wrath thou shouldst me pay vengeance for my desert.



I can it not de—ny, but needs I must confess,



How that con—tinual—ly thy laws I do transgress.

The Song of the Three Children, by Tho. Ravenscroft.



Handwritten text in the right margin, possibly a page number or a reference.